

BNAI BRITH MAGAZINE



Volume XLI, No. 7 April, 1927

What Can We Believe?

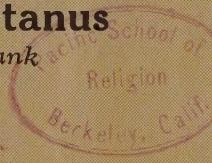
By Rabbi Edgar F. Magnin

The Chalutzah

By Dr. Kurt Grunwald

Amatus Lusitanus

By Amy K. Blank



THE NATIONAL
JEWISH MONTHLY

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'NAI B'RITH MAGAZINE on the subjects treated therein.

Our Contributors

¶ ABEN KANDEL, of New York, formerly was a lawyer, a gold miner and a sailor. He is a contributor to the Menorah Journal, Collier's, Forum, The Nation and other periodicals.

¶ DR. KURT GRUNWALD, of Tel Aviv, writes for a number of dailies among which are four important European newspapers.

¶ ELMA EHRLICH LEVINGER, well known as a writer of Jewish stories and plays, is active in the Hillel Foundation at Ohio State University.

¶ RABBI LEON SPITZ occupies a pulpit in New Haven, Conn. He formerly was editor of Young Judea.

¶ E. TILLIE MOHILEWSKY is a senior in the College of Journalism, Ohio State University.

¶ MISS H. M. COLLINS is a teacher in New Philadelphia, Ohio. She was born in Ireland.

¶ AMY K. BLANK, a native of London, England, recently has taken up her residence in Cincinnati. She is a contributor to American-Jewish journals and the author of a book of verse.

¶ RABBI EDGAR F. MAGNIN officiates in Temple B'nai B'rith, Los Angeles. He is an author, lecturer, and leader in cultural and philanthropic movements.

¶ THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year.

Non-members pay one dollar a year.

Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

In Our Portfolio

¶ THE CONTENTS of our portfolio are sufficiently varied to satisfy the special literary bents of all our readers. The merest peep discloses a wealth of material. Here are a few of the articles that may be looked for in the near future:

¶ "WAYFARING IN PROVENCE," is the title of a colorful bit of writing by Israel Cohen. It treats of a fresh subject—the small and isolated Jewish communities of France. Among the Jews whom the author encountered in his "wayfaring" were those of Avignon.

"They were the staunch remnant of a community that had crumbled beneath the assaults of centuries upon its religious loyalty, and yet betrayed only too clearly that their own powers of resistance were also ebbing away," he writes.

¶ REGINA MIRIAM BLOCH, whose fantasies have previously appeared in this magazine, has written a beautifully delicate version of the story of Samson and Delilah. It is presented in play form.

¶ IN "TWILIGHT HEROES," Dr. Israel Auerbach traces the introspective tendencies in modern Jewish fiction, as represented in three new novels, "Jud Süss," by Lion Feuchtwanger, "David Reubeni," by Max Brod, and "Sabbatai Zevi," by S. Poljakoff.

¶ THE PHENOMENON of a people consciously striving to create a cultural life is described in an article entitled "How Culture is Made," written in Palestine by Dr. Kurt Grunwald.

¶ AN ARTICLE ON JOSEPH TEPPER, the Jewish artist, will be published with some beautiful reproductions of his work.

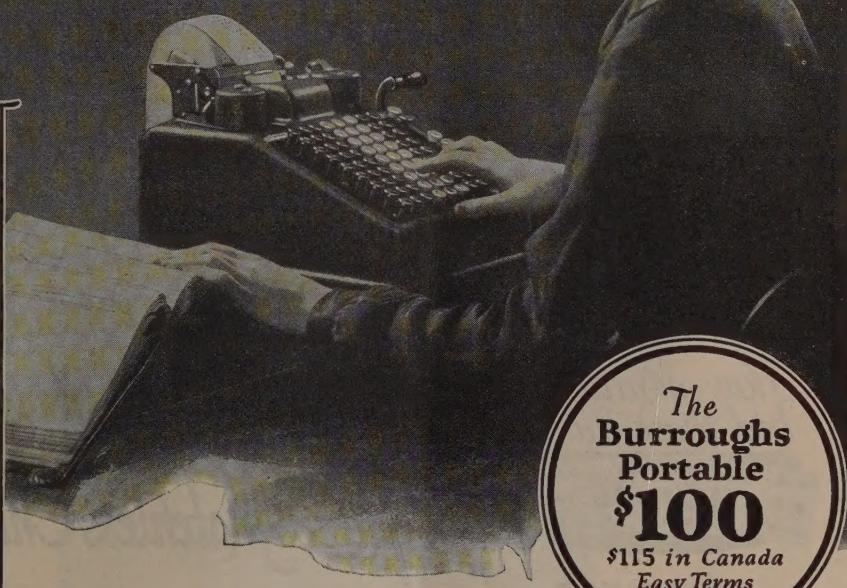
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Hand No. 9 ♦ None ♥ A-K-9-8-6-3 ♦ A-K-Q-4-3-2 ♦ K

Hand No. 10 ♦ A-K-Q-J-9-5-2 ♥ 6 ♦ J-3 ♦ A-Q-2

Hand No. 11 ♦ 6 ♥ A-K-Q-J-9-5-2 ♦ A-Q-2 ♦ J-3

Hand No. 12 ♦ A-K-Q-10-4-2 ♥ K-10-9-7 ♦ A-K-10 ♦ None

This is the second set of six hands in a series of bidding problems arranged exclusively for us by the pre-eminent Bridge Authority, Milton C. Work.

Send in one bid for each hand before July 1st. Correct bids for all hands receive valuable prizes. Other problems will appear in later issues of this magazine. Winner of the entire series will be awarded grand prize.

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August 1925 —Chevrolet announced a new measure of value based on many new quality features such as a motor-driven Klaxon horn, improved sheet metal construction in the bodies, corrugated steering wheel with walnut finish, new headlamp rim construction and a more convenient gearshift lever. Yet, despite all these additions, the price of the Coach was reduced to

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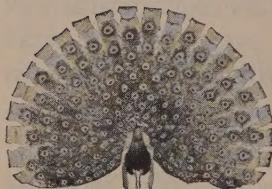
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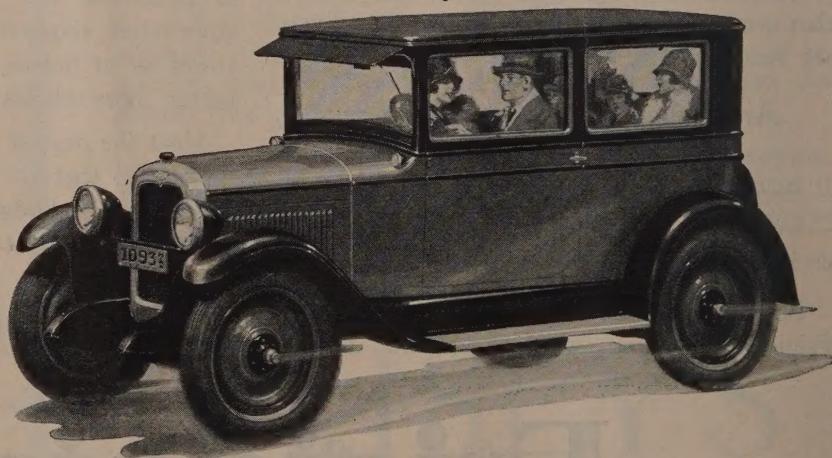
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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLI

APRIL, 1927

NUMBER 7

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To the Memory of an Ancient Slavery

OTHER people celebrate the glories of their past. With the symbolism of pageantry they acclaim old victories. The festivals of mankind have to do generally with the memories of gorgeous times.

But we charge our memories with a time in which we were slaves, and our symbol is the bitter herb, lest we forget. We eat unleavened bread that we may be reminded that once we were fleeing bondsmen escaping our masters.

We alone of all the people make a point of remembering a lowly beginning.

* * *

We tell our children and admonish them never to forget; we read over and over the immortal story, as if it were the tale of a great victory of arms, as if it were some song celebrating the might of battles and the splendor of kings.

And when we speak of the deliverance, we do not glorify it as a triumph of men, but as the victory of God.

"And we cried unto the Lord, the God of our fathers, and the Lord heard our voice and saw our affliction and our toil and our oppressions. And the Lord brought us forth out of Egypt, with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders. And he brought forth his people with joy. And he guided them in the wilderness as a shepherd his flock."

* * *

So we look back humbly to the past and do not take to ourselves the glory of the victory over our task masters. And when we are proud, our pride has never to do with glory. We are proud of martyrs. We are proud of men who held fast to their ideals in great affliction. We are proud that we have lived.

Our victories have been of the spirit; our pride has been all in suffering and sacrifice. We have no symbolic banners to flaunt but we eat a bitter herb to the memory of slaves.

* * *

It is precisely because we remember that we live. We have been cut into a thousand parts and gone a thousand ways but these memories have held us together. Judaism will die only when the Jew becomes afflicted with amnesia and forgets who his people were.

We are like the youth who, entering the labyrinth, dragged behind him a cord that kept him from getting lost. These ancient things that we remember are the cord that holds us to each other and to Judaism.

* * *

But let it never be said of us that we cared for the spiritual victories of a distant past and came to spiritual defeat in our own time; that we were proud of martyrs, and surrendered our own spirits to indifference; that we looked back with humility to the lowliness of our forefathers, but were proud with the vain things of our own life.

The spiritual victories of our forefathers who suffered that this Judaism might be saved, impose upon us an obligation to guard the ideals they handed down to us through such travail; their deliverance may best be observed and gratefully acknowledged by resistance to the enslaving forces of the materialism of our time which are more destructive than the old slaveries because they hold men in pleasant bondage.

A Proper Answer to a Lady

RECENTLY some stones have been thrown by the hands of a lady, Mrs. Augusta E. Stetson, of New York, a Christian Science practitioner, representing a seceding faction of the Christian Science Church.

She believes that Catholics and "the anti-Christian element of Jewry" are seeking "to dominate and control the destiny of America, subvert its form of Christian government, and overthrow its sublime Christian, Protestant idealism." Therefore, this lady demands "that these systems and their adherents be expelled from America forthwith, in order that America shall be governed by her God-ordained form of Christian government, embodied in our American institutions."

She has been voicing these demands through the WHAP radio station and has been answered in a series of letters by a leading New York Jew who points out that it is contrary to Christian Science principles "to poison the very air by emanations of hatred, prejudice and intolerance. . . . It would seem to me that you would advance the cause of mental and moral hygiene by abating this nuisance."

This is a good answer. Anti-Semitism can not hurt the Jew but is an insufferable nuisance in a world that hungers for love and peace, being tired of the bones of hate on which it has been fed. The Jew remains un-hurt, but good will is hurt, peace is hurt, justice is hurt, decency is hurt. The nuisance of anti-Semitism should be the concern of all men of all creeds who don't want to breathe poison gas.

* * *

The Jewish Gifts of \$105,000,000

SINCE the year 1914 the Jews of the United States have given \$105,000,000, of which amount \$85,000,000 has been for foreign relief and \$20,000,000 for Jewish social service and charity.

During the same period they have given an insignificant sum for Jewish religion and educational purposes. They have delighted to feed the hungry and to succor the poor but their own Jewish life they have starved.

When and if the Jews of Eastern Europe are restored to well-being they might, in gratitude, raise a fund to aid in the effort to rehabilitate the hungry Jewish life in America.

* * *

Justice Waits for Another Day

THE thousands in Europe wait for reunion with their fathers in America.

And the just in America say: "It is only decent that these families should be reunited. Simple morality demands it; humanity demands it. We must permit these families to enter this land to join their fathers."

So in the House of Representatives of Congress a bill is passed to permit the wives and minor children of immigrants to enter.

On the last day of Congress the bill comes to the Senate. Then a senator arises to object to consideration of the bill. Under the rules in effect, the objection of one senator is sufficient to prevent consideration.

So the bill dies.

Justice must wait.

Family ties, already thin, may break.

Long separations may lead to forgetfulness of duty.

Humanity pleads in vain.

Because a senator objects.

The Obstinacy of the Sons of Jacob

IN the seventeenth century there lived in England one Thomas Browne, a scholar. He was much concerned about the souls of the Jews. So in his *Religio Medici*, he wrote:

"Truly it is beyond wonder how that contemptible and degenerate issue of Jacob should in such obstinate and peremptory belief adhere unto their own doctrine, and, in the face and eye of the church, persist without the least hope of conversion. This is a vice in them, that were a virtue in us; for obstinacy in a bad cause is but constancy in a good."

The obstinacy of the Jew that Thomas Browne observed in the seventeenth century is still "beyond wonder." He has refused to die any of the deaths that from time to time have been decreed against him. And at this hour he is seen resisting the creeping paralysis of indifference that fell upon the body of Israel.

And where yesterday the limbs of Israel were quite numb, today Israel is seen risen, calling his sons to march in a new progress toward a richer Jewish life.

The obstinate Jew is determined to live.

* * *

The Activities of Louis Marshall

ONE DAY he is heard addressing the Board of Governors of the Hebrew Union College in session in New York, calling for a movement to Judaize the Jews, to the end that they might be imbued with a love for their traditions.

The next he is seen before the New York Branch of the United Synagogue of America paying his respects to Jewish intellectuals whom he charges with attempting to destroy Jewish solidarity and Jewish ideals. "They have no conception of the ideals of Judaism. . . . The so-called intellectuals don't know what Judaism stands for."

And on the next he raises his voice against a proposal in the New York legislature to ask Congress to call a Constitutional convention to modify the Eighteenth Amendment. In a scholarly letter he points out the dangers to government in such a procedure.

Such are a few of the activities of Louis Marshall, now past the psalmist's three-score and ten.

* * *

The Idea of a St. Louis Rabbi

RABBI SAMUEL THURMAN, of St. Louis, has announced that on certain days he will receive those who may desire to unburden their troubles and seek counsel.

The function of the rabbi has always been that of friend and counselor, always the teacher, the master touching all problems of life. Rabbi Thurman, it seems, has attempted to adjust this ancient service of the rabbi to the complexities of modern existence in which many have forgotten the rabbi as a spiritual physician.

By announcing that he will hear those who are troubled, and naming days and hours for receiving them, he has excellently emphasized the time-old conception of the rabbi's place in the lives of the people.

The mere opportunity to be relieved of a burden is in itself a blessed privilege. B'nai B'rith has made this possible for Jewish students in universities in which it conducts Hillel Foundations. In these universities the Hillel Foundation Rabbi is not merely the religious director but more the friend and advisor.

A Victory for Religious Liberty

AMONG the students at the Miami Military Institute at Germantown, O., was the son of N. Leff, of Buffalo, N. Y. It seems that in this institute attendance at religious services is compulsory. Being a Jew, young Leff refused to be compelled to attend a service not of his own faith.

He was expelled and the institute sued his father for tuition for the remainder of the year, though the boy had been in school only ten days.

In a notable decision Judge Albert A. Hartzell, of Buffalo, spoke ringing words that earn the applause of all friends of liberty.

"It is plain," he said, "that the strenuous effort to compel the defendant's son, a boy of Jewish faith, to attend the church services of various Christian churches in the village of Germantown, against his will and in opposition to his religious beliefs and convictions, is clearly a violation of his constitutional rights. This, to my mind is so, unless the language of the Bill of Rights of the State Constitution of Ohio is composed of empty words, and the ideas and ideals of the American people as to freedom of conscience through all these years, has been but a pleasant dream."

The judge dismissed the suit of the Institute and granted judgment on a counter-claim of Mr. Leff.

* * *

Nathan Straus' Crowning Work

NOTWITHSTANDING his seventy-nine years, Nathan Straus went to Palestine last month. The epic work of his life was to be performed there. To all the world he was to present the figure of the Jew realizing the words of the prophet, "Have we not all one father? Hath not one God created us?"

He had given \$250,000 for the construction of a health center for the children of all creeds in Jerusalem where none would be asked, "Are you Jew?" or "Are you Mohammedan?" or "Are you Christian?" God was one and His people was one and Nathan Straus had made this gift to assert to the world the Jew's faith in the unity of mankind and the Oneness of God.

On a certain day the corner-stone of Nathan Straus' temple of health for all the people was laid. Jews, Christians and Arabs together caught the holy significance of the occasion and with one heart joined in the observance. Here was the cradle and the age-old battlefield of religions; here Mohammedan and Christian had met for slaughter in behalf of their prophets, and to this day they have not forgotten their ancient antagonism; here now stood the aged Jew, Straus, by his works proclaiming the essential unity of the hearts of men.

"This is the happiest moment of my life," he said. "It crowns all I have done until now. . . . I am anxious that peace shall prevail among Christians, Jews and Arabs. . . . Jerusalem is destined to be the Capital of Peace."

It was a divine gesture.

The Breakdown of "A Jewish Conspiracy"

REGARDLESS of the outcome of the Ford-Sapiro trial, there is already one outstanding result: The complete breakdown of Henry Ford's Jewish conspiracy. Insofar as the Ford articles reflected upon the good name of Jews, the case is won by Jewry through the surrender of Ford.

Confronted by the necessity of proving charges of a Jewish conspiracy, Henry Ford executed a retreat. His lawyers announced for him that there was no Jewish issue in the case, and in an amazing admission, Judge Handley, one of his counsel, said in court before the opening of the trial:

"It is not a trial of Jews, not a trial of Judaism, and we claim that on the part of the plaintiff an effort is being made for the plaintiff to hide behind the claim that this case is a trial of some issue in which Judaism or Jews as a whole are involved."

"It is not, and can not be, and we not only have no desire that it should be, but we will use every effort that we can avail ourselves of to prevent the bespattering of any people or of any race, beyond proving the material and relevant facts as they pertain to Aaron Sapiro."

After spending a year's effort vainly seeking proof of a Jewish conspiracy in every corner of the land, Ford no longer has desire "to bespatter any people or any race." After seven years of almost continuous broadsides against a "Jewish conspiracy," Henry Ford offered an opportunity to prove his accusations in a court of law, instructs his lawyers to interpose objections whereby he is spared the embarrassment of one who, brought to book, for slander, must retract.

* * *

Some Stirrings Among the Young

ON a Sunday last month Jewish students from the University of Michigan met Jewish students from the University of Illinois in a debate before Pisgah Lodge, B'nai B'rith, at Detroit. They came together to discuss a Jewish question: Can the survival of Judaism be accomplished more surely through the fostering of Jewish culture or through the cultivation of the Jewish religion?

It is unimportant that the University of Michigan, speaking for religion, won this debate; what is important are the facts that for the first time two groups of Jewish young men, representing different universities, met to discuss a momentous Jewish problem; that Jewish young men have been taught to care about the welfare of Judaism; that these youths, trained in college, will in time return to their communities with an intelligent understanding of Jewish problems that will fit them for leadership.

The debating teams represented the B'nai B'rith Hillel Foundations at their respective universities. B'nai B'rith is proud of its part in the preparation of youth for leadership in Jewish life.

A Cross-Section of Jewish Life

Religion



JEWISH men in the army and navy were given furloughs to attend Seders April 16th and 17th, due to the efforts of the Jewish Welfare Board. They were permitted to go home, visit friends or be the guests of the Jewish Welfare Board in communities adjacent to posts and stations.

* * *

ALFRED M. COHEN, President of the Constitution Grand Lodge of B'nai B'rith, and Chairman of the Board of Governors of the Hebrew Union College, will deliver the Commencement Address at the second annual graduation exercises of the Jewish Institute of Religion, New York City, May 25th.

Mr. Cohen has been selected as one of the outstanding spokesmen of liberal Judaism in America.

Dr. Louis I. Newman, of San Francisco, will deliver the Baccalaureate Sermon at a service to be held prior to Graduation Day.

* * *

A STRONG alignment of rabbis and laymen in the cause of the future of Judaism in America, was projected last month at a meeting of representatives of twenty Reform congregations in Greater New York.

Plans now are being made for the establishment of a permanent organization, as proposed in a resolution submitted at the meeting by Louis Marshall.

The purpose of the organization generally will be to co-ordinate the work of New York congregations, to deal with religious problems peculiar to New York City, to bring the unaffiliated Jew into the synagogue, and to extend religious education.

* * *

THE State of California has adopted legislation protecting its Jews against abuse of the dietary laws by unscrupulous butchers. A Kosher Meat Bill, introduced by Assemblyman Harry Lyons, of Los Angeles, and passed by the California Legislature last month,

requires merchants to display signs stating whether or not the meats they have for sale are kosher. It further provides a penalty for falsely representing meats as being kosher.

* * *

THE Christian Science Church desires to have nothing to do with Mrs. Augusta E. Stetson, Christian Science practitioner, who last month spoke over the radio advocating the expulsion of Jews and Catholics from America.

Mrs. Stetson was ex-communicated from the church in 1909, the Christian Science Committee on Publication for the State of New York said in a public statement in which it disavowed any part in Mrs. Stetson's campaign.

* * *

MAKING good its pledge, voiced at its recent convention, to devote itself to the task of fostering Jewish learning and training Jewish leaders, the National Federation of Temple Sisterhoods has established an Isaac Mayer Wise Memorial Collection Fund which will be used for the maintenance of the Hebrew Union College.

Every member of the Sisterhood will be asked to donate one dollar a year to the Fund.

Foreign



THERE is no peace for the Jews who fled from Russia seeking a refuge in China. The Chinese civil war is compelling hundreds of Jewish immigrants in China to move on again. Many were arrested and were released only upon the intervention of foreign consuls. Some are going to the Philippine Islands and to French and British territories.

* * *

THE revival of interest in Jewish culture which is being occasioned throughout the world by the rehabilitation movement in Palestine, is reflected in the formation in Berlin last month of a Committee to Foster Jewish Music in Palestine. Professor

Albert Einstein is honorary president of the Committee.

The organization was promoted by David Schor, professor at the Moscow Academy of Music, who visited Berlin on his way to Palestine, where he is in charge of all musical organizations.

* * *

IN the death of Dr. Paul Nathan in Berlin last month, world Jewry as well as the Jews of Germany, lost one of their great champions. Dr. Nathan was prominent in the defense of the accused Jews in the Tisza Essler ritual murder trial.

He helped to establish the modern school system in Palestine. As vice-president of the Hilfsverein der Juden, he was one of the outstanding social workers of Germany.

Dr. Nathan had great hopes for the future of the Jewish colonization movement in Russia, and a few months before his death published a book in which he expressed the belief that Russia would be able to absorb Jewish immigration from the tortured areas of Roumania and Poland.

* * *

AN international effort to stamp out the white slave traffic will be inaugurated at a conference in London, June 22nd, which will be attended by delegates of many American and European organizations. The conference has been called by the London Jewish Association for the Protection of Girls and Women.

* * *

THE lie was given to Roumania's denial of excesses against her Jews, by the report of Gershon Agronsky, American journalist and personal investigator in Roumania for the American Jewish Congress.

The report, delivered at a recent meeting of the Administrative Committee of the Congress, stated that a Roumanian "who murders a Jew is certain to be made a hero."

Rowdy attacks on Jewish university students are daily occurrences and the offenders never are brought to justice, Mr. Agronsky said. On the other hand, thirteen Jews were sentenced to from six months to two years in jail for beating a group of ruffians who broke into their synagogue on Yom Kippur.

* * *

THE United States Government recognizes an ethical distinction between the Jewish immigrant and

other immigrants of the country from which he comes. This was brought out in an interview with Secretary of Labor Davis whose opinion was sought in connection with a dispute between the Central Verein der Deutschen Juden and the North German Lloyd Steamship Co. The Central Verein took exception to the company's ruling that German Jews must be described in the immigration records as "Hebrews."

Secretary Davis called attention to a clause in the Immigration Act of 1924 which requires that an immigrant's race as well as his nationality be designated.

* * *

MANY Jews in Russia may collect payments totalling several millions of dollars from American insurance companies, as a result of a decision in the New York State Court of Appeals last month. Judge T. Henry Kellogg declared unconstitutional a New York State law passed in 1926 staying payments on all Russian insurance claims until thirty days after the United States had recognized the Soviet Government.

As a result of the decision, suits for payment of a total of more than \$8,000,000 on life policies will be filed in New York courts within the month, it is claimed. It is said that about \$40,000,000 worth of insurance carried by American companies is outstanding in Russia.

Education



A "FLOATING SCHOOL" will be conducted this summer under the auspices of the Hadassah, the Women's Zionist Organization, for tourists going to Palestine. The organization has arranged a Mediterranean cruise on the S. S. California with Dr. Nina H. Adlerblum, national chairman of the Cultural Committee of Hadassah, aboard as instructor in the history of Palestine, its modern development and its personalities. There will be popular courses for adults, students and children. Hebrew-speaking clubs will be organized on board to acquaint students somewhat with the language of Palestine.

The cruise will leave New York on June 30th, and will return Sept. 1st.

ONE million dollars for Jewish education. This is the bequest of the late Louis S. Brush to the Jewish Theological Seminary of America, according to an announcement made by Dr. Cyrus Adler, president of the institution.

Part of the bequest will be set aside as the "Louis S. Brush Education Fund," to be used for the support of young men of insufficient means while they are studying for the rabbinate at the Seminary.

The rest of the money will be used for the erection and maintenance of a dormitory.

* * *

THE problem of Jewish education in America will claim the attention of the National Conference of Orthodox Congregations which will meet in New York City, May 2nd. A plan to create a National Board of Education which will be charged with the task of unifying the curricula in Talmud Torahs throughout the country will be submitted to the delegates.

The Conference will be coincidental with the laying of the corner-stone of the \$5,000,000 Yeshivah College of America.

* * *

OFFICIAL academic recognition was given to the Hebrew Teachers College of Boston, when Governor Fuller of Massachusetts signed a bill authorizing the school to grant the degrees of Bachelor, Master and Doctor of Hebrew Literature.

Opening in 1921 with thirteen students, the College now has an enrollment of 157. All subjects are taught in Hebrew.

* * *

THE percentage of Jewish honor students at universities is maintained at New York University where eight of fifteen students elected to Phi Beta Kappa from the College of Arts and Science, are Jews. Nine Jews are among the fifty-two engineering students included in the honor roll.

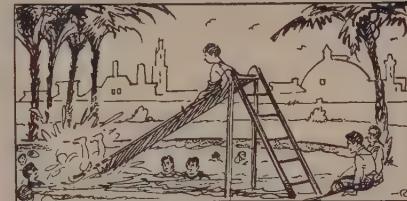
* * *

THE Rockefeller Memorial has awarded the Yale Fellowship in Sociology to Miss Florence S. Ullman, daughter of Joseph Ullman, of New Haven, Conn.

* * *

THE wave of lawlessness among young people will be stopped if Jews, Catholics and Protestants cooperate in providing religious education for their young, Cardinal Hayes stated in an address before an organization of Catholic teachers in the New York public schools last month.

Social Welfare



A BEQUEST in the will of the late Mrs. Max Guggenheim, of Lynchburg, Va., who died last month while on a tour of the country in behalf of the United Palestine Appeal, reveals the donor's farsighted outlook on the social development of Palestine. She left \$100,000 for the establishment of playgrounds in the Holy Land.

* * *

AN educational program contemplated by the Hebrew Immigrant Aid Society of America, aims to make the Jews the best of immigrants arriving in every land. Bureaus will be established in various parts of Europe to teach the emigrants the language of the countries to which they are going, and to train them in the crafts adapted to the economic needs of their new homes.

To defray the cost of this work, the Hias will conduct a campaign to raise \$500,000, it was announced at the eighteenth annual meeting of the Society in New York last month. John L. Bernstein will be chairman of the drive.

* * *

THE establishment of peace in American Israel was celebrated at a dinner in New York last month, given in honor of Dr. Chaim Weizman and Louis Marshall, who consummated the agreement whereby non-Zionists will co-operate with Zionists in the work of rehabilitating Palestine.

* * *

CHICAGO recently witnessed the inspiring event in which a rabbi openly and courageously spoke his convictions, and adhered to these beliefs in the face of public criticism. The Rabbi was Dr. Louis L. Mann, of Chicago Sinai Congregation, and his critic was the *Chicago Tribune*.

The newspaper editorially attacked Dr. Mann for his address before the American Citizenship Foundation Dinner on Washington's Birthday, in which he advanced the belief that chauvinism and national arrogance are not Americanism.

In answer, Dr. Mann reasserted his principles in a sermon before Sinai Congregation, which received wide publication.

Half-Way Mark of Wider Scope Quota is in Sight

NEARLY a third of its \$2,000,000 quota has thus far been obtained by the B'nai B'rith Wider Scope Campaign—and only a very limited territory has been covered. Total of pledges reported to the Wider Scope Finance Committee at its meeting in Cincinnati last month was \$600,000. The Committee, consisting of Henry Monsky, Sidney G. Kusworm, Archibald A. Marx, Alfred M. Cohen and Boris D. Bogen, saw the half-way mark within reach, for it is confidently expected that by June 1st, pledges totaling \$1,000,000 or more will have been received.

The report of the Committee was approved by the B'nai B'rith Administrative Board which met in Cincinnati at the same time.

* * *

IN ALMOST every local campaign the quota allotted has been reached and in some instances exceeded.

District No. 2 reports the following returns in pledges:

Cincinnati, \$75,000; Columbus, O., \$20,000; Toledo, \$25,000; Portsmouth, O., \$1,500; Steubenville, O., \$2,500; Youngstown, O., \$10,000; Denver, \$18,500; miscellaneous, \$3,500; TOTAL, \$156,000.

District No. 3 reports:

Wilmington, Del., \$9,000; pledges at the convention of District No. 3, \$50,000; Allentown, Pa., \$10,000; TOTAL, \$69,000.

District No. 4 reports pledges of \$50,000 from San Francisco.

District No. 6 reports:

Chicago, \$250,000; Peoria, \$20,000; other cities in Illinois, \$30,000; TOTAL, \$300,000.

* * *

THE report delivered to the Finance Committee indicated that Districts No. 2, 3, 4, 5 and 6, have completed their campaign organizations, and that the drive now is in progress in various portions of these Districts. Rising interest in the campaign is noted in District No. 1, and it is believed that with a little encouragement this section will succeed in completing its organization and will achieve the expected results.

* * *

THE hope that the half-way mark in the national drive will have been reached by June 1st is increased by the

fact that quotas of campaigns scheduled for this month aggregate \$825,000. They are apportioned as follows:

District No. 2—State of Kansas, \$10,000; State of Missouri, \$110,000; Dayton, Ohio, \$15,000; TOTAL, \$135,000.

District No. 3—State of Pennsylvania, \$150,000; State of West Virginia, \$40,000; TOTAL, \$190,000.

District No. 4, \$200,000.

District No. 6—State of Minnesota, \$50,000; State of Wisconsin, \$65,000; State of Michigan, \$140,000; State of Nebraska, \$30,000; States of North and South Dakota, \$15,000; TOTAL, \$300,000.

Missouri is energetically proceeding with its campaign under the able leadership of Emil Mayer.

* * *

AT a meeting last month at which the State of Nebraska was organized, one-fourth of the quota was raised though the gathering was not large.

From Richard E. Gutstadt, secretary of District No. 4, has come the following message: "Washington State quota almost fully subscribed the second day. Outlook excellent. General district reports highly favorable. Quota almost assured."

The entire quota for Colorado, Wyoming and New Mexico is \$30,000, but already \$20,000 in pledges has been obtained in Colorado alone. Arthur F. Friedman, of Denver, one of the campaign chairmen of District No. 2, is for the most part responsible for this happy result.

* * *

A STATE conference of Western Pennsylvania was held in Pittsburgh on March 27th, and local quotas totaling \$97,000 were assigned and accepted.

The campaign in Cleveland is scheduled for the month of May under the direction of the following committee:

Maurice Gusman, chairman; Alfred A. Benesch, vice-chairman; Max E. Meisel, vice-chairman; John Anisfield, treasurer; Arthur Dettelbach, secretary; Maurice Bernon, Rabbi Barnett R. Brickner, Lewis Drucker, Rabbi Solomon Goldman, A. Kolin, Leonard Levy, Rabbi Abraham Nowak, Michael Sharlitt, Rabbi Abba Hillel Silver, S.

Ulmer, Joseph L. Weinberg, M. Zaller and Eugene Wolf.

* * *

JOSEPH SIEGLER, of Newark, N. J., chairman for New Jersey, is at present organizing his State. An organization meeting, held April 3rd, was addressed by the national director of the campaign, Dr. Boris D. Bogen. Dr. Bogen also was one of the speakers at a banquet in Philadelphia on April 10th, held under the auspices of the Wider Scope Committee in connection with the seventy-fifth jubilee celebration of the local lodge.

* * *

THE following additional members have been appointed to serve on a Wider Scope Committee which has been organized on the Pacific Coast:

Lionel E. Nathan, chairman, Bakersfield, Calif.; M. A. Penny, Fresno, Calif.; Isaac E. Barker, Long Beach, Calif.; Harry K. Cohen, Pasadena, Calif.; Isidore Brown, Sacramento, Calif.; Saul H. Baden, Santa Cruz, Calif., and Dave Blum, Santa Rosa, Calif.

* * *

DETROIT B'nai B'rith last month were given an impressive demonstration of the influence of the Hillel Foundation among Jewish college youth. Before Pisgah Lodge, the Hillel Foundations of the Universities of Michigan and Illinois engaged in a debate on the subject: "Resolved, That a Cultural Existence is the Salvation of the Jews in America." The negative upheld the view that religion is the means whereby Judaism may be refreshed with new life.

The presence of young men, discussing a Jewish topic, furnished a powerful argument that said, in effect: "These are products of the Hillel Foundations. These young men are being trained for leadership in Jewish life as you may judge by their ability to discuss one of the most important problems of Jewish life. Is it not greatly worth while for Jews to give their support to the work of the Hillel Foundations?"

Having heard these young men, the Jews of Detroit promised their co-operation for the success of the Wider Scope Campaign through which the services of the Hillel Foundations are to be extended.

Chicago, Toledo, Cincinnati

and a few smaller cities report pledges totaling
\$600,000 towards the

\$2,000,000 B'NAI B'RITH WIDER SCOPE COMMITTEE CAMPAIGN

No Jewish community or individual can conscientiously remain outside a movement with which the entire body of American Jewry is so greatly concerned

What Is Your City Doing? What Are You Doing?

MEET your leaders. Ask them about the Wider Scope Movement. Acquaint yourself with the aims of the B'nai B'rith Wider Scope Committee.

THIS is not a relief campaign. It seeks to insure the future of Judaism in America by extending the work of the cultural agencies of the B'nai B'rith—the Hillel Foundations for Jewish students at colleges, the Aleph Zadik Aleph for Jewish young men not in colleges, and the Anti-Defamation League which disseminates information about Jews among non-Jews.

WE have given willingly to save our brethren in other parts of the world. Now let us give for the good of our own Jewish life in America.

for further information address the

B'NAI B'RITH WIDER SCOPE COMMITTEE
70 ELECTRIC BUILDING

CINCINNATI, OHIO

Thinking Aloud



RIDE in the smoker of a Pullman and among my fellow-passengers are two men of a kind. They speak with loud voices of their business adventures and conquests. They laugh with loud guffaws, and address their fellow-passengers with unsought opinions.

One of the pair is a Jew. He irritates me. I regard the other more or less indulgently.

Why does the Jew alone irritate me? Why not the other?

* * *

I sit in a cabaret—a night club. A mixed crowd and noisy. Jews and non-Jews. Shrill voices. Loud laughter.

In this tumult the voices of the Jews are no more audible than the voices of the non-Jew. It is one bedlam of ravenous voices.

But I say to my friend: "Why do our Jews behave that way?"

And my friend answers: "They get my goat."

Why do the Jews irritate us, and why not the others?

* * *

I read in the newspaper of a raid. Twenty men have been caught and haled before the United States Commissioner. And among them I read the names of two Jews.

Their offense was no more flagrant than those of the others. Indeed, they are all accused of violation of the same law.

But of the Jews I say: "Why don't they respect the law?"

And my friend says: "It's a disgrace."

Why do the two Jews irritate us, and why not the eighteen others?

* * *

I am in a mixed crowd, and stories are told. Mr. A, the Jew, tells one and is followed by Mr. B, the non-Jew.

And the story of Mr. A is no more coarse than the story of Mr. B. But though I laugh indulgently at Mr. B's story, I fail to give a similar tribute to Mr. A's.

I say to myself: "Why does he tell a story like that? If he hasn't any-

By Urva Porah

thing better to tell, why doesn't he keep his mouth shut?"

But why am I irritated by the Jew alone?

* * *

I go through the lobby of a hotel where there is a dance in progress in the ballroom.

There is a rather crass flashing of jewels, hanging conspicuously from necks and glittering on fingers, and the show is equally distributed between Jews and non-Jews.

But I scarcely observe the non-Jews. Only the glitter of the Jews offends me.

And I say: "They should not make themselves so conspicuous."

And my friend observes: "Why in the world do they do this?"

Then I ask him: "Why in the world are we irritated by these glittering Jews and not by the equally glittering non-Jews?"

* * *

Have not these Jews the same right to be loud and offensive as their neighbors? And should I hold the two Jewish culprits more culpable than their eighteen associates? And is a coarse story on Mr. A's lips more coarse than a similar story on Mr. B's lips? And why do I find fault with a Jew shining no more gorgeously in the world than his glittering neighbor?

Nor are my irritations unique. We all feel these irritations at times, taking as a personal offense the unseemly actions of a fellow-Jew whom we may not know or even have seen before.

Why are we irritated?

I invite the answers of our readers to this question. We shall publish their reflections in a future issue.

I WENT to a town which I had not visited for ten years. On Main Street I noticed some changes. The dry goods store of Mr. A, who was the leading Jewish merchant, bore a new name. And the Jewish haberdasher, Mr. B, was no longer in business and Mr. C, who was a shoe dealer and a

director of the bank, had also passed from the scene of the town.

And I asked Mr. D, the surviving Jewish merchant of the town, what had become of Messrs. A, B and C.

And he answered: "They have moved to the city. They went away to find Jewish life. Their children were growing up and were without Jewish associations. They went away to the city for Jewish friendships for their children. And in another year I, too, will go."

* * *

He told me of Jews in neighboring towns who had sold prosperous businesses for Jewish life in the cities.

"Isn't it wonderful with our people?" he asked. "Here were these men far removed from the body of Jewish life. Here they had lived many years and were respected citizens and were very comfortable. Their associations were all non-Jewish but among themselves the three kept burning the sacred flame, and when it seemed to them that the Jewish inheritance might not be handed down unimpaired to their children, they tore themselves out of this comfortable environment by the roots, broke life-long attachments, sold their businesses and moved to the city. It is wonderful with our people."

* * *

I hear similar reports from many communities. Admirable is the Jew guarding his inheritance even in the place where he is the only Jew. In our city there lives a Jew with an Anglicized name. Years ago he settled in a town in the Kentucky mountains where, his Jewish origin unknown to the people, he became a financial pillar of several churches, though never participating in the services.

He was a bachelor, and in his fiftieth year he startled the town by announcing he would leave it. The leading citizens undertook to dissuade him.

"I am a Jew," he answered them, "and I feel I must return to my people."

The only Jew in the community, remote from Jewish contacts, he had cherished the light of his faith thirty years on the altar of his heart.

What Can We Believe?

A Review of Will Durant's "Story of Philosophy"

By Rabbi Edgar F. Magnin

ILL DURANT'S "Story of Philosophy" is worth reading. It is a popular but meaty account of the biographies and teachings of most of the great philosophers of the world from the days of the ancient Greek physicists down to the present day. It will serve as a splendid introduction to philosophy for the person who has not been privileged to delve into the hidden recesses of this all-absorbing subject during his school days.

The vast sale that this book has made is an interesting reflection upon the modern reading public. It proves that our taste is not so low as some people would place it, despite the popularity of the sex novel. It proves that people are not so materialistic as they have been accused of being; that they really do hunger for something worthwhile. That they are curious about the problems of the world and of life. That they are not altogether afraid to improve their minds providing the textbook of the teacher can present the subject matter in an interesting and human way. Will Durant's book is going to make philosophy more popular. In the next few years there will probably be larger registration in the philosophy classes at our universities and in their extension courses. There will be a revival of interest in this all-absorbing field in study clubs.

When one has read Durant's book or any good introduction to philosophy and has reviewed the lives and thoughts of our great thinkers, he can not but arrive at certain definite conclusions. In the first place he will note that good teachers do not always practice what they teach. Some of the wisest men seem to have been and are today unbalanced, indiscreet, eccentric, and in some cases mentally pathological. He will also note that a man's logic is more often influenced by his life than his life is by his logic. In other words, our thoughts and philosophies of life are the logical expression of our emotions, feelings, moods, prejudices.

The tiniest affair in life will often swing our opinions on a certain subject one way or the other. Man is not logical. He is psychological. Philosophers themselves display all the weaknesses and failings of the peasant, only they

justify them by clever explanation. Heredity and environment, passions and prejudices, desires and ambitions often ride roughshod over a man's quieter thinking. Life is one thing. Theory is another. This is something that those who believe in democracy and would see it preserved might think about.

But more than anything else, one comes to see the great variety of opinions that can exist on any one given subject. There are not two sides to a question, but twenty-two in some cases. Political philosophies range from one pole to the other. Plato conceived of an ideal republic which was really based upon aristocratic principles. The many serve the few and the few are philosophers and cultured people. Individuality plays a little part in this state. Contrast this with the democratic ideals and the return to nature conception that characterized the philosophy of men like Rousseau and those who paved the way for the French Revolution. In the field of ethics the same diversity of opinion prevails. Different men ascribe different foundations to ethics. For some it is abstract and divine. For others it is based merely upon custom or convenience or selfish interest or something else. Religion is analyzed from a dozen different standpoints. Very few philosophers maintain the existence of a personal God so far as logic or empirical observations can point to such an existence. But most of them reject the idea of pure materialism in favor of idealism and the recent developments point to qualities or manifestations at least of matters that seem to suggest force, energy, electricity, motion at the basis of things. The two great Jewish philosophers treated in this volume, Spinoza and Bergson, both lean toward the religious point of view though rejecting older standards and conceptions and not accepting the belief in a personal God. Spinoza was a pantheist and believed that God and nature are identical. God manifests Himself through and in all things. He is co-extensive with creation in all its forms and phenomena. Bergson, in his philosophy of Creative Evolution, believes that God is inherent in all evolutionary processes, that He is growing as we grow and gradually

breaking forth into a larger and larger existence. These conceptions, of course, are irreligious from the standpoint of older theologies and are hardly satisfying to the person who craves communion with a personal, all-wise and all-powerful, loving God, but philosophy is philosophy and religion is religion, and this is what I am chiefly interested in pointing out.

As a matter of fact the real philosopher must be somewhat of a skeptic. He becomes skeptical not only about others' points of view, but about his own. Immanuel Kant, the greatest philosopher of modern times, contradicts in one of his great works what he affirms in the other. "The Critique of Pure Reason" and "The Critique of Practical Reason" are as opposite poles. After all, Socrates, the first real philosopher, sounded the keynote of the message of all of his successors when he gave utterance to the immortal words that "This much I know: I know NOTH-ING."

Man is possessed with a rational mind, with curiosity, with a sense of investigation and criticism. He must think whether he wants to or not, but his thinking is limited. He is finite and human after all. He grasps the world through his senses and he can grasp but a small part of it. Little wonder that William James, in his Pragmatism, really throws up his hands and calls truth anything that works. This is skepticism in its highest form. Man must think. Yet he can't think things through. Higher than the animals, he grasps a more complete view of life and the origin of things than they can. But not much higher. The fruits of the tree of the knowledge of good and evil were scarcely eaten. Adam and Eve took a bite into the apple and dropped it. Before they could digest it they were hurled out of Paradise. Cherubim with flaming, revolving swords, barred the way back . . . Man, with all his science and thinking, can never pierce all the mysteries of life. What one scientist affirms the next one modifies or denies. What one thinker maintains the next one ridicules. What attitude, then, should we take toward life and the universe?

Here is where religion enters into the situation. Man is not only a thinking but a believing animal. He aspires

toward something higher than himself; reaches out, gropes, hungers, leans on this or that for help. Religion begins where philosophy leaves off. Philosophy says: I can go so far and no farther. Religion says: I will carry you across the channel to pleasant isles of safety and comfort. Philosophy says: I think. Religion says: I feel. Philosophy is rational. Religion is intuitive, and this dependence upon intuition, feeling, instinct is supported by certain philosophers who believe that knowledge of a certain type, at least, can be had through other channels than that of conscious, logical thinking and observation.

If, after all my thinking, I can arrive nowhere; if I am unable to solve the basic problems of life and existence; if I cannot pry into the secrets of being, the whys and wherefores of the universe and all its phenomena, then I will grasp at a straw for help. Do not misunderstand. I would not advocate the acceptance of every idea and attitude because it promises to help. I would not cast reason aside entirely. Faith must be supplemented by a certain amount of common sense and knowledge, however inadequate and limited that knowledge might be. But I do not have to go to the other extreme of rejecting my innermost feelings and finer intuitions just because I cannot prove them. In philosophy I can be a skeptic. In religion I can be a believer. This is contradictory, you will say. Inconsistent. Cowardly. An admission of your own weakness. It is all of that but it is also human. So long as I am a mixture of many things, so long as I have been created with a mind that contradicts itself, so long as I am a storm-center between faith, and reason, reason and feeling, I will try to balance myself as well as I can and select the best out of both. By nature I am an eclectic. I accept no one philosophy. I look for the best, or rather what appeals to me to be the best, in all of them. I am like a man at sea. I am sailing in the direction of a certain star, the only star I can see in the stormy sky in the hope of reaching somewhere except the rocks. I am without compass or instruments, or they are few or damaged. I will seek any help I can find, follow any light that seems to point the way. I will not drift aimlessly or give up because I do not know for a certainty.

Young people try to reason. Old people feel. Their reasoning is mellowed by years of observation of all the angles of life and experience. They realize the futility of trying to solve

things. The few years that they have left must be utilized to bring a greater measure of comfort and happiness to them and to others. Hence in old age people return to church and synagogue. They find God where before they could not see Him. He suddenly dawns upon them. They are through trying to reason the whole thing out. Life is too short, too mysterious to fathom. . . .

What can we believe? My answer is: Our own souls, our finest intuitions, our healthiest and best instincts, the things that make life more sweet, more wholesome, more healthy, more satisfactory. God kept the Jews alive. Enabled them to overcome every obstacle, to defy every form of persecution and suffering. If faith can preserve a small, weak people through centuries, what can it not accomplish? Surely there must be some foundation in truth for such a belief: "The law of the Lord is perfect, restoring the soul. The testimonies of the Lord are faithful, making wise the simple. The precepts of the Lord are right, rejoicing the hearts, the fear of the Lord is pure, enduring forever. Behold a good doctrine has been given unto you, forsake it not."

News from Italy

By Yakir Behar

I BELIEVE that the martyrdom endured by our people is more or less known throughout the world. But recently some new facts have come to my attention. They appeared in special magazine articles published in connection with the Carnival festivities, which Italy now is enjoying.

I read that in 1468, in Papal Rome, it was the custom during the eight carnival days, to make certain Jews run long distance races with horses, asses and buffalos in order to provide amusement for the people. To add to the spectacle, the Jews were compelled to partake of large meals before the start of the race.

This custom lasted for two centuries until Pope Clemente IX, in 1668, altered the rules for Jewish participation in the Carnival festivities. To be exempted from racing with animals, they were required to pay a sum of 3,000 *scudi*, furnish the prizes for the Feast of Carnival, and render homage to the heads of the town in the following manner:

The rabbis presented themselves in the Campidoglio on the first Saturday of Carnival Week. The Senate was assembled to receive them. The chief Senator was seated on a throne. One by one, the rabbis had to approach him on bended knees, bringing a humble declaration of the devotion and subjection of their people to the Roman Senate. After this ceremony, the Senate gave a sign, whereupon the chief Senator kicked the rabbi, who must withdraw full of gratitude.

This practice continued as late as the year 1847, when Pope Pius IX did away with the shame.

Baruch Spinoza and Fascism

On the two hundred and fiftieth anniversary of Spinoza, February 21st, 1927, spokesmen for Fascism had nothing but praise for the great Jewish philosopher. Giovanni Gentile, one of the best known Fascist thinkers, wrote an article on Spinoza which appeared in an important newspaper and attracted wide attention. In his conclusion he stated that Spinoza "remains one of the greatest masters of modern thought."

Luzzatti's Eighty-seventh Anniversary

On March 1st, Luigi Luzzatti, the illustrious Italian-Jewish statesman celebrated his eighty-seventh anniversary. He received felicitations and expressions of admiration from all parts of the world. The messages which perhaps gave him the most pleasure were from Benito Mussolini and from Senator Paolo Boselli, President of the Dante Alighieri.

Even at his advanced age, Luzzatti preserves his youthful vigor and still participates in varied activities.

A New Jewish Baron

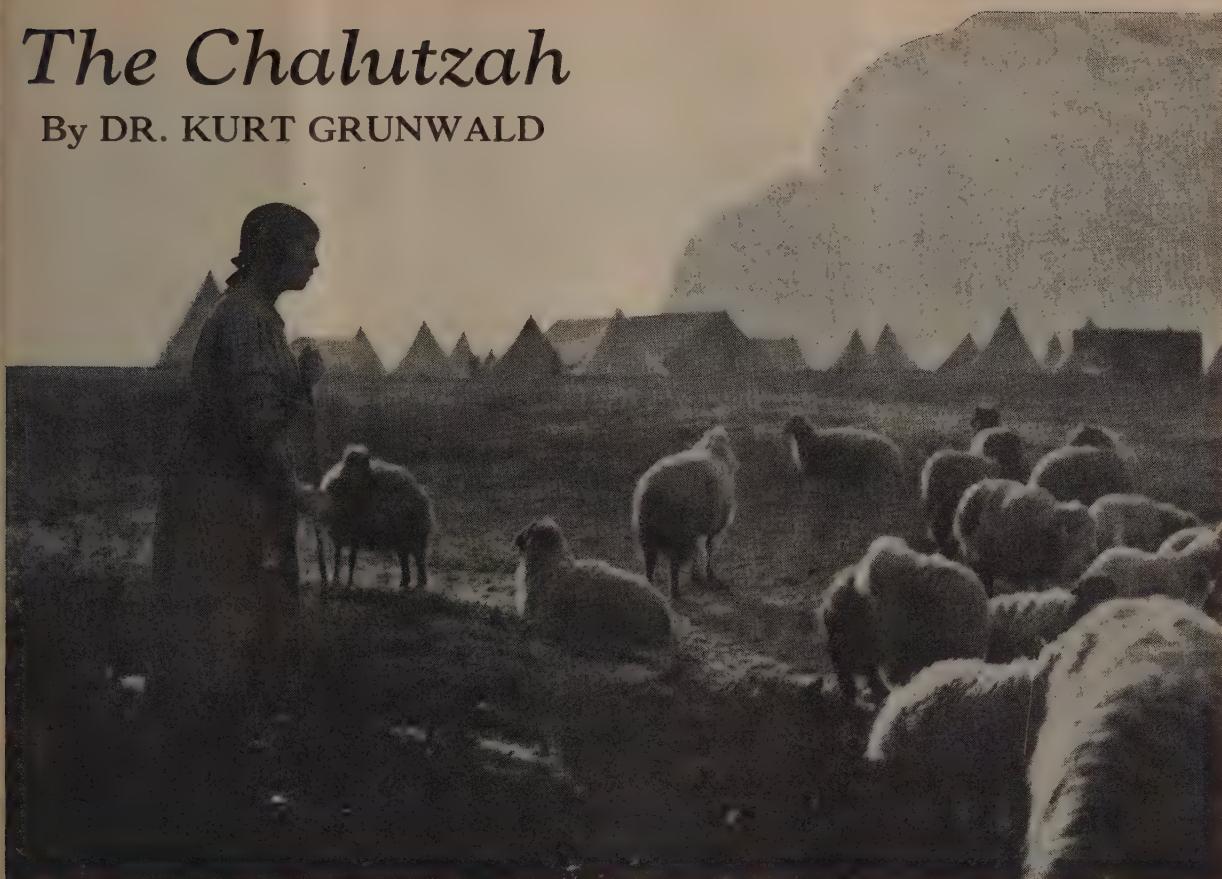
The engineer Professor Alessandro Artom, of Turin, has received, on the proposal of Mussolini and with the *motu proprio* of the King, the title of Baron. The title is a reward for his valuable work in radio-telegraphy.

Artom belongs to an old Italian Jewish family of which Isaac Artom, valuable aide of Cavour, also was a member. Alessandro Artom's brother, Ernesto, is a Senator.

Before conferring the Baronetcy on Artom, Mussolini asked him most particularly if he was faithful to Jewish traditions.

The Chalutzah

By DR. KURT GRUNWALD



A Modern Shulamith in the Valley of Jezreel

WRITERS of Jewish history of the Nineteenth Century are apt to overlook an institution which, viewed superficially, might be considered trivial, but which played an important part in the survival of Judaism during past decades of assimilation. I refer to the Jewish women's organizations. The time of their appearance and the form that they took reflect so clearly the intellectual development of Judaism and the concurrent non-Jewish political and cultural movements, that no historical study is complete without them.

Up to the middle of the last century there existed no word with which to designate the Jewish woman collectively. The traditional phrase *Eseth Hayyil*, a woman of valour, (Prov. XXXI:10) presented the picture of an individual; never had Jewish feminism in the aggregate appeared as a distinct portion of the national entity. It is true that woman was regarded as the pivot of the family, the cell of the nation, but she was not a *Zoon politikon*, a political factor, and for her there existed no public activities in which she might busy herself.

When the emancipation spirit swept through Western countries, its influence was greater upon woman than upon man. For she had experienced the greater repression. The situation was similar to that which prevails among the women of Anglo-Turkey today.

The Jewess of the middle Nineteenth Century participated in two intellectual movements—the emancipation of the Jews and the emancipation of women.

Imbued with an intellectual and cultural background acquired through individual effort, woman felt herself impelled to unite with her sister in social-political activity. Potential energy was converted into kinetic energy. Thus the Jewish Women's Organizations came into being.

The value of these Jewish Women's Organizations to the Jewish people was not so much in their social activity as in their counteracting effect upon assimilation. It is true that emancipation fostered the idea of the assimilation of the Jews with their national environment. But the co-operative efforts of co-religionists, which often united Jews of different lands and speech, served to retard the process of

homogenesis. Moreover, through her social work, the mind of the Jewess was opened to the principles of Zionism.

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AMONG Eastern Jewry, the course of emancipation was entirely different. Although the Jews of Eastern Europe also had their period of enlightenment, the *Haskalah*, the position of the Jewish woman remained unchanged. Nor was her condition influenced by her milieu, since the status of the Slavic woman was even lower than that of the Jewess.

Here the emancipation of woman followed channels of revolution—revolution against the intellectual narrowness of the home, and against national and social oppression.

In the revolutionary atmosphere the *Chalutzah* was born. *Chalutzah* means a rebirth of the national life through a re-creation of the individual's existence. More specifically it means a revival of Jewish nationality, a social and cultural reformation. And in this social reformation the principle of complete equality for women plays an important role.

THE Chalutz movement is the distinct contribution of Russian Jewry. It had its origin partly in the philosophy of the Russian socialistic thinkers of the pre-war period. Tolstoi's religious-social world of ideas helped to create the Chalutz movement. Thus, the complete Chalutz is a product of Western-Jewish Political Zionism, religious-metaphysical Zionism of Eastern Europe, and Russian culture.

We have but roughly sketched the intellectual emancipation of the East European Jewess. As matter of fact, the line of progress which leads from the daughter of the *Chassid* to the Chalutzah is not so direct as it might appear here. Between the two are intermediate forms—the radical assimilationist and the rationalistic Socialist.

* * *

THE year 1918 marked a thorough-going change in the intellectual development of German Jewry. The old order had collapsed. The old system—that complex of ideas which we, with so much self-assurance, call *weltanschauung*, was shattered. The past was dead and the Germans were animated with the desire to create a brighter future. German Jewry found itself in a predicament similar to that of Eastern Jewry. Between Yesterday and Today there was no transition, no foundation on which to build. Thus an intellectual revolution became necessary.

It was during this period that the Chalutz idea took root in Germany.

The soil had been prepared by the Jewish Youth Movement. This movement with its hopes for an improved condition of life, and supplemented by the Zionist tendencies of some of its



A group of Chalutzot building roads.

adherents, created the ideal of a new community in Palestine. Then emerged the Chalutz and the Chalutzah, those most unique types in the history of the *Golus*. * * *

THE Chalutzah, who works in the fields in Palestine, is not the ultimate development in the emancipation of the Jewess. A woman who will recognize the domestic duties that devolve upon her on the farm is the preferred type. The Chalutzah does not regard kitchen and household work as her calling. She prefers to share in the labor of men, and may be found in their ranks, plowing fields, building roads and cracking stones. This is real equality. But food must be cooked and clothes washed. The Chalutzah does it, but without joy, almost un-

willingly, simply from a sense of duty. The household suffers under such conditions, but an improvement may be expected if the intellectual development of the Chalutzah is taken into consideration. The Chalutz mind is still in its infancy.

The realization of the mistaken purpose that has inspired the Chalutzah has matured into a plan for the creation of girls' farms where young women would be taught domestic economy and those branches of farm work for which they are physically adapted.

* * *

THE Chalutz type is gradually disappearing. This does not mean that fewer persons are entering the ranks of productive labor. Numerically, the opposite is true. But the genuine Chalutz represents an ideal type whose identity is lost as pioneering in Palestine becomes a mass movement. Here we see the problem that confronts all Jewish women's organizations and the whole of Jewry. They have lost their leaders in the acquisition of numbers of followers. This is noted particularly in the case of women's organizations. Six decades ago, women emerged from the quietude of their homes to take the leadership in social movements. Today an opposite tendency is apparent. Those who are qualified to serve as guides are withdrawing from a world over-crowded with social work, and are centering their attention upon the ego. Thus the *Moshav*, the individual settlement, has come into being in Palestine. Perhaps it is in this type of community that the Chalutzah will reach her goal. Here she has an unbridled opportunity to experiment with her individual talents, to learn in what capacity she might serve best.



Wives of Chassidic Colonists at work in the fields.

In the Public Eye

Adolph S. Oko

THOUGH he is a scholar of international renown, Adolph S. Oko is to be found nowhere listed in the official handbooks of biography. It is an interesting phase of this engaging personality that he prefers to remain anonymous in his pursuit of knowledge. Even his closest associates do not know the biographical details of his academic career.

But in the daily accounts of contemporary Jewish events, Adolph S. Oko may be seen as one of the outstanding figures in the world of arts and letters.

The Hebrew Union College Library in Cincinnati is largely the creation of Mr. Oko, who is its librarian. In its possession is the world's rarest and most extensive collection of Jewish ritual and historical objects, acquired by Mr. Oko during the past year.

Mr. Oko is one of the leading authorities on Spinoza, and is the American secretary of the Societas Spinozana. He is at present in Europe whither he went to participate in the dedication of the Spinoza museum in The Hague, which was the house in which the great philosopher lived, wrote and died.

* * *

Dr. Cyrus Adler

A JEWISH scholar who gave his greatness to the service of Jewry—such is Dr. Cyrus Adler. He came out of the obscure town of Van Buren, Ark., where he was born in 1863, and at the age of twenty-four was a Doctor of Philosophy and a teacher of Semitic languages.

The National Museum at Washington engaged him as its curator of Historic Archaeology and 'Historic Religions. Dropsie



Dr. Cyrus Adler

College for Hebrew and Cognate Learning made him its president in 1908 and he was elevated also to the presidency of the Jewish Theological Seminary of America.

Dr. Adler is the chairman of the Army and Navy Committee of the Jewish Welfare Board; chairman of the Jewish Publication Society; chairman of the Jewish Classics Committee; chairman of the Board of Directors of the Jewish Bible Translation; chairman of the Cultural Committee of the Joint Distribution Committee, and a member of the American Philosophical Society and of the American Oriental Society.

Such is the extent of the scholarship and interests of Cyrus Adler. Last month he presided at the observance of the anniversary of the founding of Dropsie College.

* * *

Bernard G. Richards



Bernard G. Richards

BERNARD G. RICHARDS, of New York, has just come to the fiftieth year of his good life. From Lithuania he emigrated to America at the age of sixteen, his only possession being a dream. His heart was full of images that he wanted to put on paper; he peddled in the day and in the night he taught himself the language of the new land.

It was not long before he was writing for the English-speaking press with no less skill than for the Yiddish. This was the fulfillment of his dream.

He was not content merely to be the recording scribe of events; he chose to be a leading actor in the drama. So he is seen helping to organize the Jewish Educational Alliance in Boston and in the forefront of labor movements. He is one of the founders of the Kehillah of New York, a leader in the cause of Jewish education, and a member of the Executive Committee of the Zionist Organization of America. Since 1915 he has been secretary of the American Jewish Congress.

Mr. Richards is the author of "The Discourses of Keidanovsky."

David Lvovitch

THE ORT, an organization for Jewish reconstruction in Europe, is in a large measure the product of the brain, and heart and work of David Lvovitch. He and Dr. Leon Bramson founded this Association in Paris, in 1919.

David Lvovitch had been a revolutionary leader in the czar's Russia, and for his activities had been committed to jail a number of times. Upon the downfall of the czar he was elected a member of the Constitutional Assembly of the new Russia.

David Lvovitch



It was David Lvovitch who introduced agricultural projects in the work of rehabilitating Jews in Eastern Europe. Recently he inaugurated a plan whereby implements will be distributed to Jewish applicants abroad and paid for in installments by their relatives in America. In connection with this activity he is at present in this country.

* * *

Rabbi M. S. Margolies

IT IS seldom that a man may see during his lifetime a monument by which he will be remembered. This privilege has been given to Rabbi M. S. Margolies of New York, for whom the Teachers' Institute of the Yeshivah College of America has been named.

On May first, New York Jewry is to observe the seventy-fifth anniversary of Rabbi Margolies' birth and the fiftieth of his rabbinate.

Rabbi Margolies is the founder and honorary president of the Union of Orthodox Rabbis of America; the organizer and honorary chairman of the Central Relief Committee; the chairman of the board of education of the Rabbi Isaac Elchanon Theological Seminary, and a director of the Hias.



Rabbi Margolies

News in Views



GENEROUS contributions by Nathan Straus are aiding public health in Palestine. Last month the cornerstone of the Nathan and Lina Straus International Health Center was laid in Jerusalem, and the above picture shows Dr. David Yellin accepting Mr. Straus' gift on behalf of Palestine Jewry.



THE beginning of the new era of co-operation between Zionists and non-Zionists was marked by a dinner in New York last month which was attended by leaders in all Jewish causes. Principal among them were Dr. Chaim Weizmann, Judge Irving Lehman, Louis Marshall and Otto A. Rosalsky, shown from left to right in the picture above.

The sculpture, pictured at the left, would do credit to artists older and more experienced than the orphan boys of Vilna and Vienna, who created these works. The youthful sculptors are wards of the Joint Distribution Committee, under whose auspices the art pieces were exhibited in New York last month.



THROUGH its Bezalel School, the Jews of Palestine are striving to create a purely Jewish art. In the above picture a Bezalel class in painting is seen at work.

David Wise is the most faithful religious school pupil in New York City. He appears in the picture to the left receiving the Banner of Loyalty at the annual rally of Jewish religious schools in New York last month.



In commemoration of the tenth anniversary of the Jewish Art Theatre, New York City, Moses Dykaar carved the bust, shown above, of Maurice Schwartz, under whose leadership the Theatre has advanced Yiddish drama in America to a foremost position in the world of art.

Purim united a whole world of Jewry in a spirit of joy. To the right are seen three East Side youngsters as they appeared while visiting homes in the neighborhood in traditional observance of the gay holiday.

And below is a band of Purim "schpielers" of Knishin, Poland, dressed in military uniforms while entertaining the town.



REBBES, priests and ministers met back stage in the Republic Theatre, New York, to determine whether certain current plays, reputed as being salacious, are actually harmful. In the picture below, standing, are Rabbi Nathan Krass and Rabbi Abraham Eurstein. Seated, left to right, are Dr. C. B. Alford, Sam Bernard, the actor, and Rev. William J. Donohue.



TO THE left is seen the Keneseth Israel-Beth Shalom Synagogue, now under construction in Kansas City, as it will look when completed.

Spring

By Elma Ehrlich Levinger

Illustrations by Manuel Rosenberg



BRAM knew that it was spring at last as he walked from the mill to his shabby boarding house, the third in the long row of brick houses. Red brick houses as alike as peas in a pod, with blank faces and grimy windows; if his heart had not been dead he would have hated them for their ugliness.

All day as he worked before his whirling machine something had stirred in Abram's heart—something which had died three years before. His wife and little son had been torn from him in the pogrom. He had fled from the huddle of blackened ruins that had been the village where he lived. Abram neither cursed nor wept. If he had been more articulate he would have said that his heart had frozen with terror; that is why it did not break.

But Abram was not articulate. He had not been able to tell his story even to the kindly welfare worker who met him at Ellis Island. He told her only that he had no living kin and wanted to work with his hands; perhaps he sensed that the grind of daily toil might help him to forget—a little.

Yet Abram could not forget. Day after day, through the white winters when ice held the river a prisoner, through the sultry summers which burned the green banks brown, Abram worked stolidly and faithfully in the great red brick factory on the Hudson. Every morning he left the red brick house he called home and walked to his work along the row of red brick houses; every evening he left the red brick factory and walked home. To him life was as blank as the bare red bricks, the hideously staring windows. There were no Jews among the mill workers; but it is doubtful if Abram would have met even a fellow Jew in



Watching the sparkling ripples, he felt a curious throb of adventure.

friendliness. But that he ate and drank and walked to the mill and operated his machine, he was a dead man.

Yet today he knew it was spring. Three springs had passed by unnoticed since that mild evening when he and his family, seated at supper, suddenly faced the blood-lusting mob. But now he saw with blinking eyes that the single tree beyond the factory window was budding into knobs of coral red; he saw, too, that the trees beyond the river were a soft green against the warm, spring sky. Green fields . . . a spring sky . . . could they mean anything to Abram?

A long closed shutter in his dark mind swung open. Abram saw clearly—fields lying open and beautiful and green in the mild spring sunshine. There was no *Cheder* that day; he and his fellows were tumbling in the sweet grass. And they carried bows and arrows in their hands.

Lag B'omer! The day on which a Jewish boy might escape from *Cheder* and run about the fields. Abram remembered—his mother gave him some bread, a small bottle of wine. They were going to eat under the sky—outside in the sunshine. Poor souls, he thought, pitying the *goyim* for the first time in his life, as he realized that they could never know the joys of *Lag B'omer*.

Playing in the green fields; exploring a cave where Rabbi Simeon bar Yochai himself might have slept during the black days of the Roman terror in Israel; surfeited with good things under the blue sky; resting on the grass, soft as a velvet couch, a veritable king among boys. In his young heart the child Abram had praised God who sent the spring.

And now it was spring once more and Abram, the man, frozen of heart, heavy of eye, watched the trees grow green, and through his factory window heard the half-merry, half-unhappy pipe of the first robin. Unconsciously he straightened his bent shoulders; he looked up from his machine into the eyes of a strapping Polish girl across from him and smiled.

The girl sniffed, tossed her head and looked away. "That little Jew tried to get fresh with me," she confided to one of the mill girls that noon as they opened their paper-wrapped lunches and exchanged cakes and confidences. "But I showed him where to get off at. First time he's looked at me since I come to work here, and now he grins like he's ready to ask me to take a boat trip with him next Sunday. I sure was surprised."

But she would have been more surprised and perhaps a little indignant, had she learned that Abram had stared smilingly right past her plump shoul-

ers into the green of long-forgotten spring fields, where a Jewish bride-maiden had walked with him into a land which has no geographical boundaries, since all lovers may sometimes enter it for a little while. . . . and somewhere from the hedges a robin, too drunk with spring to go to bed properly, had chirped in sleepy contentment.

And from the fragrant past the outh Abram, his hands filled with spring blossoms, murmured: 'For lo, the winter is past . . . the rains are over and gone. Arise, my fair one and come away.' The eyes of the man blazed as he remembered.

"Yep, he tried to get fresh with me," giggled the Polish mill-girl. And the others, twittering appreciatively, eased her as she hoped they would ease her, with: "Rosie's got a beau!"

Every day was like yesterday to Abram—or like tomorrow. On Shabbas he worked—for this was America!—and on Sunday he sat all day in his hell-like room as hopeless and heavy of soul as any convict in the grey barracks down the river. But now spring called to him; as uncertain as a prisoner who has spent his manhood in an underground tomb, he left his boarding house and walked down to the river.

Early morning. All of the noisy excursionists still in bed. Not another passenger aboard the little ferry that took him across the Hudson. Leaning on the rail, watching the sparkling ripples, he felt a curious throb of adventure. He felt himself the captain of the vessel, setting sail for lands fair and unknown. He was a boy again and green, welcoming fields stretched before him.

From early morning until the sun dipped behind the hills, Abram wandered through the spring-flushed woods. Although unaccustomed to exercise he was not tired; he had eaten no breakfast, but he did not feel the need of food. Like a man in a dream he wandered under the trees staring before him with wide, unseeing eyes.

Suddenly, as though spring had brought back his own bride-maiden, she stood before him, large-eyed, flushed and eager—one of a group of Harlem picknickers come

up the river for a Sunday jaunt. The icy bands that had held Abram's heart so long, splintered and broke; he could suffer and rejoice again, suffer when he thought of what he had tried to forget for so long, rejoice that there were still girls to laugh and sing in the spring sunlight. A dozen resolves flashed through his weary brain—he would begin to live once more; he would go back to New York and be with Jews once more; he would find a quiet corner in some synagogue where he might pray again as once he had prayed. He would return to human-kind and to his people.

Abram shambled after the girl who skipped past him to the little group lounging under the trees. How beautiful she was with her sparkling eyes and red cheeks, the warm wind blowing back her short hair and the ruffles that veiled her breast. . . . He stumbled awkwardly after her, never realizing what a grotesque figure he had grown during the years of his self-imposed banishment, jerky of step, his shoulders twitching under the shabby coat, his eyes savage with brooding. He never dreamed how he must appear to these young American Jews; he thought only of returning to his own people.

A shout arose from the group on the grass, young people, splendid in their youth and strength and fearlessness. "Look at Goldie," rose their laughter. "Look what she's bringing home with her. Where did you get your sheik, Goldie?"

The girl they called Goldie turned startled eyes upon him. Her warm cheeks flushed at the jeers. And Max Gross, the boss' nephew, sitting over by the lunch baskets, was grinning too! Max, who had been so attentive

on the boat coming up the river! She faced Abram angrily.

"If you don't stop following me around I'll get a policeman." She uttered the first threat of the harassed New Yorker.

Abram did not answer. He had not sought Goldie's smiles; he did not fear her anger. It was not Goldie he wanted; to him she had already taken her place with the shadowy bride-maiden who would never return.

But he did want to be with Jews again, to tell them how hungry he had been for his own, even in the dark years when he had not been aware of either joy or sorrow.

"I've come back," he said in Yiddish, and even to his own ears the tongue he had not used for so long seemed strange and outlandish. To the young people on the grass, all so eager to forget the language of their inhibited childhood, his stumbling words, his harsh voice sounded peculiarly offensive. Goldie's terror, as she leaned against Max Gross, was not altogether feigned.

"You just be moving along," Max ordered, not unkindly. Then, growing uncomfortable under the burning sorrow in the man's eyes, he felt in his pockets and pulled out a coin.

So the smart young Jew in the light suit thought him a *Schnorrer!* It was the crowning indignity. For a moment Abram started at the coin; then shook his head dumbly. Shuffling and stumbling he made his way to the river.

The sky was turning to lilac over the slowly receding woods as the ferry boat bore Abram back to the rows of red houses on the mill side of the river, red houses with windows like blank eyes that would stare at him day after day as he dragged himself to work. Leaning over the rail he looked into the river, quiet in the dusk, quiet as his own heart had been until spring, a bird's song and a girl's face had melted the ice that he might rejoice once more. His eyes smarting with unshed tears, Abram stared down into the quiet waters. Slowly the ice began to close around his heart, ice which neither girl's face nor bird's song would ever melt again.



"I've come back."

Amatus Lusitanus

By Amy K. Blank



ON AMATUS sat in his study at Ancona holding a sealed letter. He tapped the table with his quill and scrutinized the man who had just delivered the note.

"From Pesaro?" he asked.

The man was breathless from swift riding. He nodded assent.

Don Amatus broke the seal. The letter was written in Hebrew but the characters were uneven, as if penned in haste or under some great emotion. Amatus bent over the letter. As he read, a dark frown spread over his countenance; the messenger, watching, saw the physician's face grow pale. Don Amatus crushed the note and pressed one hand to his eyes. There was a moment's silence; then he looked up. There was no trace of emotion in his face; his voice was steady.

"Tell the Rabbis of Pesaro that I am at their command. I will be with them tonight . . . yes, I will be outside the Synagogue at midnight. Can you ride back? Now?"

The man gathered up his cloak. "I can," he said—and left. Don Amatus sat as though stunned by the news he had received. He spread the letter before him and read it again and again. It began:

"Some scoundrels broke into the Portuguese Synagogue . . . took a Scroll of the Law from the Holy Ark and made sport of it; they carried away another scroll and threw it into the castle gardens and hung tefillin on the oaks. Five days later they came again by night, forced their way into the Synagogue of the city community and took thirteen Scrolls of the Law in whose wrapping they folded a pig which they laid in the Holy Ark. . . ."

The news sickened him. And yet it was not unusual. How often had that happened to Jews in every country? All the same it hurt and shamed no less each time the thing occurred. Besides it was a symptom; so far Pesaro had acted fairly by her Jews—what was to be?

The second part of the letter troubled Amatus more greatly. They begged him to come at once for they had in their possession a precious new printed edition of the Talmud—a rare,

Illustration by
S. M. Raskin



"Can you ride back now?"

Year's Day, September 9th. He is refined in cruelty. Forgive the evil news. . . ."

In three days' time this savagery was to take place in Rome. "In Spain they burn our bodies," Amatus said to himself, "and here they would burn our souls." He stood up, "I will save those books. What is done in Rome may also be done in Pesaro. I will take them to Ferrara tonight." He folded the letters and called his servant.

"My coach must be ready for a long journey within an hour. See that the heavy chest is open in my room. I myself will pack it. I go to see a patient at Ferrara. Tell this to any who ask for me. I shall return in a few days."

There was a stamping and clatter of horses' feet at the door and the proud call of a trumpet.

"Wait!" commanded Amatus to the servant who prepared to answer the summons. He cautiously looked out of the grated windows and drew back suddenly. "I was expecting this," he said. He gripped the servant's arm, "tell them that I have already gone to Ferrara; they can find me there—though you know not at whose house I stay."

Amatus drew back against the wall of the study and heard the door thrown open, heard his servant kneel and kiss the papal seal, heard him repeat the curse. The messenger cursed him vol-
ently. "Must I dance attendance all over Italy on this Jew physician? Ferrara indeed! And you know not here—as well seek a white louse in the Roman ghetto." The horses' hoofs rang on the cobbles and the messenger was gone.

"He will get there before I do," uttered Don Amatus, "but he will not know where to find me." He hesitated a moment. Then he locked the door, turned to the door and said with a bitter smile, "This time his oneness' commands must bear delay."

* * *

It was past dusk when Don Amatus stepped into his coach, gave final directions to his household and bade the driver make for Ferrara. "There is great haste," he said, "we must be

Pesaro by midnight—it is an auspicious hour and I have healing work to do. Do not fail me."

The coach bumped down the rough one road out of the city; it swayed to and fro and Don Amatus sat still, balancing himself with his feet against the huge coffer. Outside the city walls they were stopped by soldiers of the guard. The physician called out: "I am Amatus Lusitanus. I go to Ferrara to heal the sick."

They stood apart and the coach wayed out into the narrow plain between the sea and the hills.

Don Amatus sat there with the letter in his hand wishing for the moon, wishing the adventure over and himself back at his work in Ancona.

"I am a middle-aged man, respected and respectable," he said to himself, trying to wake from this hot nightmare. "Once this is over I shall have to go and give the Pope his medicines and he will pretend that he does not know I am a Jew and give me his most Christian blessing. And meanwhile that Talmud will be in Ferrara and further north on the way to safety."

It was not long after midnight when the tired horses were pulled up outside the walls of the small seaport. Again Amatus called to the questioning soldiers:

"I go to Ferrara but I must change horses here. I am the physician Amatus Lusitanus." And to his master he said, "Go to the Synagogue; my friends will give me horses there."

They drove through the narrow streets into the narrower streets of

the Jewish quarter. Amatus was well acquainted with the city. The Synagogue stood on a corner of two streets. It was a low building, flat-roofed and somewhat like a barn. On one side it was higher by a story. The main entrance was arched, the door supported by two fine posts; the windows, also rounded, were placed high in the walls.

The horses stopped and Don Amatus leapt from the coach.

"I will ask for other horses. You stay here and do not let these be taken away until they bring a fresh pair. I do not wish a long delay."

He went to the door and knocked. There was silence a while. It flashed through Amatus' mind that perhaps he had been tricked. He glanced around, there was no one there but his driver. He knocked again and this time he heard the shuffling of feet within.

"Who knocks?" asked a voice.

"Amatus Lusitanus of Ancona," the physician replied, "I seek help here."

The door was cautiously opened and an old bearded man peeped out. Assured of the identity of the visitor he opened the door wide enough for Don Amatus to enter and then quickly shut it. Except for the feeble light of an oil lamp the vestibule was dark. Amatus peered 'round and saw no one.

"Am I not expected here?" he asked. The old man led him to the entrance of the Synagogue and pulled back the curtain.

"The Rabbis wait for you," he said. Amatus went in. The Synagogue, too, was dimly lighted with a few hanging lamps and some candles placed about the *almemor*. A small group of men sat on the center benches, some wearing wide black hats, others small tight-fitting velvet caps. They were chanting the penitential prayers. As Amatus entered they looked around and beckoned him to join. He knew that the prayers might not be disturbed, but he was impatient to be gone; he was playing a hard game. During the solemn chant of the prayer he looked up past the bent and swaying figures to the flickering lights about the reading desk. There, piled volume on volume lay six heavy folio books bound in brown leather. He longed to look at them closely. At the end of the prayer the Rabbis turned to Amatus and shook his hand.

"We knew that you would come," they said. "You do a holy work."

Amatus knew two of them, though but slightly. He turned to Jehiel

Trabotti, whom he had met once when he lived in Ferrara.

"Tell me how this evil came upon you," he said.

The Rabbi turned aside sadly. "Why does suffering come to Israel? I know not. But we have suffered shame together with our brothers. Our Torah has been defiled and our ark desecrated. See, we have torn it down and we build another. Where the swines' flesh was we cannot put the Holy Law."

In the wall there was a dark empty hole. The bare bricks were visible.

"I am glad that you at least are safe, my masters," said Amatus. "Show me the books, friends, and tell me what I should do. I must not stay; I must be in Ferrara before noon."

"They are here," said Rabbi Amadeo Recanati, and he led the way up the carpeted steps to the desk.

"One moment," interrupted Amatus, "you must find me fresh horses. That is my pretext for this halt. Also my necessity," he added.

"It can be done," said Trabotti.

They handled the great tomes with loving care. Amatus put first finger and thumb over the paper and felt its fine thick substance and smooth surface.

"That I call printing," he said enthusiastically.

He turned to the title page. Yes, it was a Bomberg.

"How long have you had the books?" he asked.

"Only for fifteen years," they said. "We have a written copy also, but this is our treasure."

"And you are willing to part with it?" he asked.

"It must not be destroyed; and we are afraid—there are rumours. . . ."

"You do well," said Amatus gravely. "Those rumours will come true."

They looked at him fearfully but asked no questions. Trouble comes soon enough of itself.

"I do not know what I shall do with the books," continued Amatus; "they are as unsafe at Ancona as here."

"But Ancona is a privileged city," they said.

"Such privileges come and go—and Popes are mortal. Supposing Caraffa is elected Pope at Julius' death. What would you give for Ancona's privilege?"

"Where then?" they asked.

"I do not know, but I will carry them to Ferrara and once there I will go to Donna Benvenida Abravanel. Her counsel will be good."

"We leave them to you," said the Rabbis. "May they yet yield much fruitful study and may they bless the hands that bear them to safety."

They carried the books to the door.

"You stay within," Amatus said to the Rabbis. "I will see if the horses are harnessed."

He walked swiftly out of the dim vestibule into the darker night. They were fastening the last straps and buckles.

"Good!" he cried to the driver, his voice carrying above the noise of the shouting ostlers and the impatient stamping of the horses. "I am ready to go." He glanced 'round swiftly and saw that there were a few strangers standing about, attracted by the noise and the waving lanterns. "The physicians here are lending me some books—wait till I bring them out."

The Rabbis wished him good fortune.

"I shall not come back this way, but I will send you word if all is well," said Amatus. "Trabotti, will you help me with the books?"

They piled the books on the floor of the coach.

"How can you hide them?" whispered Trabotti as he said good-bye.

"My traveling chest," replied Amatus, and then as his carriage started off he called aloud: "Thank you, my friend, I shall not fail to report your cure to my friend, the Pope's physician." And the curious bystanders shook their heads as they went home to bed, "Strange how these Jews are all physicians!" they said.

The carriage rolled off through the midnight darkness. When they were clear of Pesaro, Amatus feverishly unbuckled and unlocked the clothes chest and removed a bundle of unnecessary clothes. He smiled as he thought that he had never before travelled with so much baggage. He pulled out books—medical books which he did not need—and in the center of the trunk he made a nest in which he laid the precious volumes. Then he covered them with books again and laid the clothes on top. The task took longer than he had expected. He was hardly finished before they passed the outskirts of the city of Rimini.

Don Amatus looked swiftly 'round as he stepped out of his coach in the Via Volto Paletto before Donna Benvenida Abravanel's house. It was a quick suspicious glance; his eye ran up and down the narrow cobbled street, over the brick-fronted houses.

"Drive into the cortile," he said

to the boy who was unnecessarily holding the tired horses by the bridle, "and rub down the horses but do not unharness until I send you word."

Amatus was admitted by an old servant; he threw off his cloak, went into the room at the far end of the hall and sat down in an embossed leather chair by the window.

"Welcome! dear friend—welcome, Amatus." It was spoken in a clear light voice, almost a girl's voice, but the speaker was old—a slight, old lady in a pearl grey dress with a silver beaded net over her white hair. A long shawl of Spanish lace hung over her arm; her face was white, almost transparent. She was frail as a silken web.

Donna Benvenida Abravanel knew most of the famous Jews of her time; she had held open house to all who needed shelter or help or encouragement. There had come to her men whom the Inquisition had broken in spirit and who had left her six months later with renewed will and courage. She gave sympathy and care out of her ripe wisdom; men and women loved her as a mother.

Donna Benvenida looked keenly at Amatus for a moment; she saw a change in him, but she made no remark.

"I am glad to see you, Amatus," she repeated several times. "How many years is it since you lived here? I have had news of you from travellers from Rome—from others from Ancona."

Amatus sighed and relaxed in his chair. In the midst of his uncertainties her calmness was as an anchor. "May I stay tonight?" he said, "I need your help."

She smiled. "An unnecessary question, Amatus. Is your carriage within?" She arose, but before she had moved a step Don Amatus was on his feet. "I would rather—" he almost stammered in his haste, "I would rather see to it myself. Is it the same room? May I go out?" She nodded and Don Amatus walked hastily out into the courtyard.

Amatus saw the box placed safely in his room beside the wide four-poster. As he left the room he slipped the key to the outer lock and turned it swiftly. He placed it in his pocket.

"Tell my boy," he said to the servant, "that he may unharness and feed the horses. We lodge here tonight."

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(To be continued)

Primrose Day

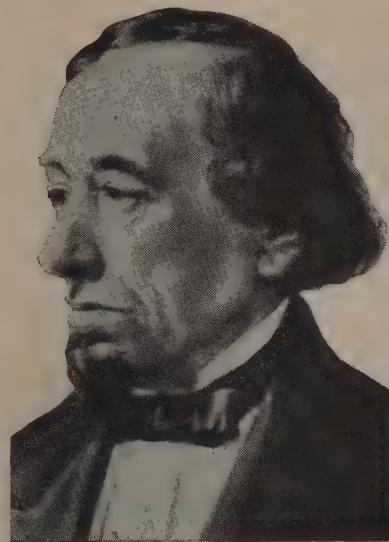
England Observes the Anniversary of Disraeli's Death on April Nineteenth

By H. M. Collins

TN the year 1641, a mysterious tract, entitled "The Prophecie of Mother Shipton," was circulated in the city of London. It was supposed to have been written by the famed English prophetess and, among many other extraordinary facts, foretold that "England shall admit a new, and 'carriages without horses shall run.'" In that far-off day, when Henry VIII sat upon the throne of England and later, when his fanatical daughter, "Bloody Mary," reigned, the first of these two prophecies seemed far more impossible of fulfillment than the second. But two centuries later, England actually did admit a new to her Parliament, and then, even exceeding Mother Shipton's prophecy, made him Chancellor of the Exchequer three times, and finally Prime Minister. This distinguished Jew, the beloved of Britain's aristocracy and, perhaps, equally detested by her lower classes, was Benjamin Disraeli, who became Earl of Beaconsfield, and in whose honor London bedecks herself with primroses on the 19th of April—the anniversary of his death. Disraeli was a great lover of flowers and the owner of beautiful gardens and greenhouses, but above all, he loved the simple primrose. This sweet and simple flower herefore was chosen as the most appropriate to his memory.

Many years ago, it was the writer's privilege to be in London on a Primrose Day, when it was estimated that more than three tons of the flowers were used as decorations, principally in the fashionable West End. Upon that day, the statue of Disraeli, in Trafalgar Square, was literally hidden beneath a fragrant, pale yellow mound of primroses.

A few words about the man thus honored is timely this month. Benjamin Disraeli was born in London, December 21, 1804. His family belonged to the Sephardim. Upon their expulsion from Spain by the Inquisition at the close of the Fifteenth Century, his ancestors moved to Italy. They settled in Venice and became wealthy merchants. In 1748, Benjamin D'Israeli—as the name was then spelled—moved to England. He was then about eighteen years of age. He was a successful business man and retired in the



Benjamin Disraeli

prime of life. His son, Isaac, born in 1786, did not inherit his keen business instincts. On the contrary, he hated business and persuaded his father to educate him for a literary career. Isaac wrote several novels and many interesting books on literature. His novels never became popular. In 1802, Isaac Disraeli married Maria Baservi and, in 1804, his second child, Benjamin was born. The Disraeli family withdrew from the Jewish faith in 1817 and young Benjamin was baptized in Saint Andrew's Church, Holborn, London. Some of his biographers, however, declare that though he was nominally a Christian "he was a Jew at heart to the end of his days." He was English by adoption, Christian by adoption, but in reality a Hebrew, and inordinately proud of the fact that he was "descended from the great Sheik Abraham."

Benjamin Disraeli inherited his father's love of literature. As a youth he was fired with literary ambition. Poetry was his first love. He longed ardently to become the leading poet of his generation, and he dressed to look the part, effecting the Byronic loose collar and exposed throat and wearing his jet black hair in flowing ringlets. The young man soon learned, however, that it takes more than eccentric dress to make a poet, and that his wooing of the Muse was in vain. Nothing but adverse criticism greeted his poetic effu-

sions, and he had the good sense to abandon poetry and take up fiction.

In this branch of literature, Disraeli soon became an acknowledged master. The critics no longer scoffed, but praised his work. His novels were widely and eagerly read and he became the literary lion of London—especially of London's most aristocratic drawing-rooms.

Disraeli wrote his first novel, "Vivian Gray," a political satire, at the age of twenty-two. Two years later, he published "The Infernal Marriage," "Ixien in Heaven," and "Popanilla." The most active years of his literary career were those between 1831 and 1839, during which he wrote "The Young Duke," "Centarini Fleming," "The Wondrous Tale of Alroy," "Letters from Runnymede," "The Rise of Ishkander," "Vindication of the British Constitution," "The Revolutionary Epic," "Venetia," "Henrietta Temple," and "The Tragedy of Count Alarcos." After publishing the novels, "Coningsby," "Sybil" and "Tancred" and the "Life of Lord George Bentinck." In many of his works, Disraeli championed the cause of Judaism at great length.

Disraeli's political career began in 1837 when he was elected to the House of Commons. Upon the death of Lord George Bentinck in 1848 he acquired the leadership of the Conservative Party. Disraeli became Chancellor of the Exchequer in 1852 but lost the office a few months later when the Coalition Cabinet came into control. Disraeli was restored to power in 1865, and was made Prime Minister a few years later. He lost the office in 1869 but was returned in 1894. Two years later, he became Earl of Beaconsfield, and entered the House of Lords. Here he won fame by compelling Russia at the Berlin Congress, to modify a treaty by which she virtually was effacing the Turkish Empire in Europe. By reason of Disraeli's public interference on behalf of the Jews of Roumania, it was decreed at this Congress that Roumania should grant full religious freedom to her subjects. Disraeli again lost office in 1880 but he retained the active leadership of his party until the very time of his death, a year later.

Disraeli's character, appearance and disposition have been variously de-

Rabbinic Lore In American Poetry

By Rabbi Leon Spitz

scribed. Froude, his biographer, wrote of him: "He had no vices and his habits were simple. He was generous and careless. . . . He had opportunities of enriching himself if he had been unprincipled enough to use them. Disraeli's worst enemies never suspected him of avarice or dishonor."

Daniel O'Connell, on the other hand, declared "he was the most degraded of his species and kind," and accused him of possessing "just the qualities of the impenitent thief that died upon the cross." Our own poet, N. P. Willis, wrote describing Disraeli's appearance: "He is lividly pale . . . His eye is as black as Erebus and has the most mocking, lying-in-wait sort of expression conceivable." Another writer declared: "The gleam of his black eye seemed intended by nature to warn the world that he was dangerous." Yet another informs us: "The effect of his extravagant dress was heightened by his flowing ringlets and pale oriental countenance."

Disraeli's indomitable will and wonderful powers of oratory made him a master of men. Many who could not agree with his political opinions admired him for his genius and unimpeachable character. Like all great men, he made enemies, but among the aristocracy and the best families of England, he made many staunch friends.

Disraeli's human aspects are revealed in his domestic life. When thirty-five years of age, he married Mrs. Wyndham Lewis. The lady was approaching the half-century mark and is described as "far from beautiful." Their marriage was an eminently happy one, despite their difference in age. Disraeli was a devoted and affectionate husband. To him Lady Beaconsfield was always "the perfect wife," and when death took her from his side, in December 1872, we are told "the darkest hour of his existence came."

When his own death occurred, England wished to accord her great Prime Minister a place among her most illustrious dead in Westminster Abbey. But he had willed to be laid to rest beside his beloved wife in the cemetery at Hugendon. The late King Edward, then Prince of Wales, and other members of the royal family attended his funeral. A wreath of flowers was laid upon his coffin by the late Queen Victoria, who, later, had a marble tablet placed in the church at Hugendon to commemorate "Her Majesty's affection for her faithful and devoted servant."

RABBINIC lore has entered American poetry principally through the works of Longfellow, Whittier and Dr. Holmes. Midrash, more often than the Talmud, is made to serve the poetic forms of these writers.

Longfellow, to a degree, employs the Talmud, but both he and Whittier make greater use of the Midrashic tales, the treasure-trove of ancient Jewish culture. Dr. Holmes goes to the Talmud for his material, largely it seems, for the purpose of abusing its authors, the rabbis, and their theological concepts.

Though Holmes does not think highly of the rabbis, he does in one instance, convey the idea that the boy Jesus was of the rabbinic type. Speaking of the country folk at Nazareth in his poem "The Mother's Secret," he says:

*In the meek, studious child, they only
saw
The future rabbi learned in Israel's
law.*

Dr. Holmes' dislike for the rabbis probably is based on the fact that he does not fully appreciate their spirit. He hardly understands them. To him rabbinism means hair-splitting argumentation, didacticism, petrifying tradition in the manner of Calvinism. In "The Mother's Secret" we see him bantering at the ancient Hebrew sages. The little Jesus was apparently lost, and his parents went in search for him.

*They sought once more
The Temple's porches, searched in
vain before.*

*They found him seated with the
ancient men,
The grim old rufflers of the tongue
and pen,*

*Their bald heads glistening as they
clustered near,
Their grey beards slanting as they
turned to hear,*

*Lost in half envious wonder and sur-
prise*

*That lips so fresh should utter words
so wise.*

The poet evidently makes full use of his "license" in presenting the ancient Jewish scholars in so fanciful a light. But he goes further. He does not overlook any opportunity to challenge the rabbis, their beliefs, their dicta and their interpretations. He even disputes opinions which he himself puts into the mouths of the rabbis, as in "My Rabbi"

which employs this technique four times.

Holmes is not familiar with rabbinic teachings. His "Wind Clouds and Star Drifts," speaks of the God of the rabbis as:

*The same who offers to a chosen few
The right to praise him in eternal
song.*

The fact is that the rabbis thought of God as an undiscriminating Being—a conception which they expressed in the preaching, ". . . the righteous of all nations will inherit the world to come."

The poetic concept of the Yom Kippur ritual also is attacked by Holmes in the following lines:

*If we are only the potter's clay
Made to be fashioned as the artist
wills,*

*And broken into shreds if we offend
He would not trust me with the
smallest orb*

*That circles through the sky, He
would not give*

*A meteor to my guidance,
And yet, my Rabbi tells me
He has left that mighty universe, the
Soul*

*To the weak guidance of our baby
hands.*

It is rather difficult to grasp the analogy on which Holmes bases his difference with the rabbi. For one does not readily accept the presumption that a single mortal is to be entrusted with the government of a whole planet even though that mortal be Dr. Holmes, the American poet and the social lion of Harvard University.

In Longfellow we see a greater love for the source of some of his inspiration, the Talmud. He beautifully sings of it as:

*That book of gems, that book of gold
Of wonders many and manifold.*

He delights in its fancies but fails to make use of its spiritual depth and its profound wisdom. He is the artist-student of the Talmud, charmed by its surface beauty, fascinated by its weirdness, but at the same time maintaining an attitude of reverence for it. One of his most captivating poems is "Sandalphon." Simply and naively he introduces the Talmudic gem in the following manner:

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The B'nai B'rith Hillel Players at Ohio State University

By E. Tillie Mohilewsky

BEGINNING work less than two years ago, the B'nai B'rith Hillel Players at Ohio State University, Columbus, Ohio, already occupy a unique position among campus dramatic organizations. This society holds the distinction of having inaugurated in Columbus the theatre workshop movement in all its phases. And, too, it has fulfilled its greater purpose of serving the aims of the B'nai B'rith Hillel Foundation.

"Dramatics are not of foremost importance in Hillel Foundation Work," explains Rabbi Lee J. Levinger, director of the Foundation at Ohio State, "but they effectively supplement it in bringing about the results that we want. Dramatics offer a field of activity in which all Jewish students on the campus may work in harmony and in which they have an opportunity for the expression of personality and ideas."

During the first year of its existence, the group presented four plays, outstanding among which was Andreyev's "He Who Gets Slapped."

In the early part of the present scholastic year, the performance of O'Neill's "Ile" was the most noteworthy effort of the Hillel Players.

During the past winter the workshop plan was adopted to give all the members of the Foundation an opportunity for work and for self-expression in all branches of stage production.

In introducing the workshop movement, a play-writing contest was conducted with Mrs. Elma Ehrlich Levin-



The cast of "He Who Gets Slapped"

ger, wife of Rabbi Levinger, in charge. Mrs. Levinger herself is the author of numerous plays, short stories and pantomimes treating of Jewish life and its problems. It was stipulated that plays submitted in the contest be of Jewish interest.

Eleven manuscripts were entered. One of them had a Biblical background, another a medieval atmosphere, and nine dealt with the problem of the modern revolt of youth.

The first prize was awarded to Geoffrey H. Levy, of Middletown, Ohio, a senior in the College of Law, for his play, "The Big Idea," while the second went to Harry I. Losin, of Columbus, a junior in the College of Education, author of a comedy entitled "Herring."

Mr. Levy's play relates the age-old tragedy of the righteous person who, like Job, suffers without sinning. "Herring" is a humorous treatment of Jewish domestic life. Both are one-act plays and effective representations of Jewish thought and manners.

On February 24th, the Hillel Players for the first time under the workshop plan, presented the two prize plays, together with a dance pantomime adapted by Miss Lily Schindelman and Miss Iola Zeckhauser, both of Columbus, from Mrs. Levinger's play, "Jephtha's Daughter," winner of the Drama League contest in 1925.

Commenting on the plays and players, H. E. Cherrington, dramatic critic of The Columbus Dispatch, said:

"All of the productions, as is characteristic of Jewish drama composition, generally smacked of the tragic, though one of them was technically a comedy. They were good plays, much better than the amateur writer's average and all were directed by their authors."

Of Mr. Levy's work, Mr. Cherrington said: "We are not sure that the law is Mr. Levy's goal. Partly due to his compelling writing and partly to one of the most talented casts that has ever worked on that University stage, some moments of his play held us more tensely than anything in this season of the year." Speaking of Mr. Losin's "Herring,"



A scene from "The Big Idea"

the writer said: "The comedy was racy, clever, typical."

In the column written by John McNulty, critic on The Columbus Citizen, appeared the following: "There was nothing of the 'East Lynne' school of dramaturgy in the one-act plays of the Hillel Players' presentation in the University Chapel Thursday evening." Following a description of the plays he said: "Altogether these plays are not to be laughed off. They are zealous efforts that have a remarkable sincerity about them. The zeal of the writers and players is uncommon and they manage through their 'workshop' to carry off the actual presentation with a large degree of perfection.

"Even a critic who is a 'goy' can find the deepest interest in such plays.

"Nobody but a 'schlemiel' could fail to understand and enjoy both 'Herring' and 'The Big Idea.'"

Nelson Budd, dramatic critic of The Ohio State Journal, said in part: "The Hillel Players of Ohio State University have been taking forward steps ever since their formation as a student dramatic committee of the B'nai B'rith Hillel Foundation and last night, at the University Chapel, and as their attractive program folders justly claim, they made the longest stride of their upward career. . . . Music for the Pantomime, written by Cantor Anshel Friedman and arranged by Dr. Royal Hughes, both of Columbus, was a splendid bit of writing."

Among the highest tributes paid the players, came from the pen of Professor William L. Graves of the English Department at Ohio State. Professor Graves, in his column, "By the Way," in The Lantern devoted the principal portion of his column on March 1, to the Hillel Plays and Players.

"I am free to say," stated Professor Graves, referring to "The Big Idea," "that not in years have I seen as fine acting on the campus as was done in the final play of the group of three." His comment included praise for the entire program and those responsible for it. In conclusion he said: "Done in a slightly more rapid tempo, and with very little condensation of dialogue, Mr. Levy's play might take its place with the best of one-act dramas."

Hillel Players, Columbus' only version of the Harvard Workshop, has thus served to center the attention of the University and of the community upon the B'nai B'rith Hillel Foundation.

Rabbinic Lore in American Poetry

(Continued from Page 308)

*Have you read in the Talmud of old,
In the legends the Rabbis have told,
Of the limitless realms of the air,
Have you read it—the marvelous*

story,

*Of Sandalphon the Angel of Glory,
Sandalphon, the Angel of Prayer?*

Sandalphon stands at the portals of Heaven, at the top rung of Jacob's ladder. He stands listening breathlessly to the sounds that ascend from the earth below—to the sounds of the prayers of the pure souls and to the plaints of broken hearts.

*And he gathers the prayers as he
stands,*

*And they change into flowers in his
hands.*

In Longfellow's "Tales of a Wayside Inn," a Spanish Jew relates a little story about King Solomon who entertained the mighty prince, Sing Rajah of Hindustan. The two rulers catch sight of the Angel of Death, and the Hindu sage begs Solomon to command the winds to carry him back to his native India, as he fears that the Angel has come for him. The Angel smilingly assures Solomon that he really had intended to go to India to get the Rajah.

A Midrashic fancy is also found in Longfellow's "Golden Legend":

*In the Rabbinical Book it saith
The dogs howl, when with icy breath
Great Samael, the Angel of Death
Takes through the town his flight.*

And then follows that most interesting *bon mot*:

"Water is all Bible lore, but Mishna is strong wine."

Whittier knew the Rabbis, their wisdom and their worth. In his "Rabbi Ishmael" he shows that he was acquainted with the ancient customs that prevailed during the days of the Temple, when the high priest entered the "Holy of Holies" and prayed for all Israel and mankind. Rabbi Ishmael utters a prayer "in the silence of his soul," a prayer unmatched for its charm and simplicity:

*Oh, Thou Eternal, I am one of all,
And nothing ask that others may not
share.*

*Thou are almighty, we are weak and
small,
And yet thy children, let thy mercy
spare.*

This prayer reads as if it might have been taken directly from the Day of Atonement prayer book.

"The Two Rabbis" is accounted one of Whittier's finest efforts. It indeed

points "to a sweet and strong fruit of the divine life." With touching pathos, it tells the story of Rab Nathan who walked blameless through the evil world, and then, just as the almond blossomed into his hair, met a temptation all too powerful for him to resist.

So, adding not falsehood to guilt, he left his seat, and taught no more among the elders, but went from the great congregation, girt about with sack cloth, and with ashes on his head, making his grey locks more grey. Long he prayed, smiting his breast.

And then he read: "A friend loveth at all time, yea unto the end; and for that evil day doth thy brother live."

Marvelling, he said: "It is the Lord who gives counsel in need"; and he decided to go to his friend, the renowned Rabbi ben Isaac, at Ecbatana, and to lay before him his sins.

As he went on his way, he repeated David's psalm of penitence. And at last he met the other rabbi, who also had sinned and was on his way to ask Rabbi Nathan to pray for him. For getting his own sins, each prayed for the forgiveness of the other's. It was then that their sins were forgiven, as the poet tells us so simply and so beautifully:

*Peace for his friend besought, his
own became,
His prayers were answered in an
other's name.*

Thus the American poet has graphically represented the ancient Midrashic thought that "our own prayers are answered first when we pray in behalf of others."

For another of his poems Whittier selected a charming little legend from Midrash. It tells of King Solomon:

*Out from Jerusalem
The king rode with his great
War chiefs and lords of state,
And Sheba's queen was with them.
Across an anthill led
The king's path, and he heard
Its small folk, and he—their word
He thus interpreted.
"Here comes the king, men greet
As wise, and good and just,
To crush us in the dust
Under his feet."*

The king ordered his suite not to trample upon the anthill. In this ballad, "King Solomon and the Ants," our poet imparts the moral:

*Happy must be the state
Whose ruler heedeth more
The murmurs of the poor
Than flatteries of the great.*

THE SPIRIT REMEMBERS

ABEN BY KANDEL

Illustration by S. M. Raskin

The sharp, dramatic voice of his wife routed his thoughts. She was a study in anxiety, well-nourished, but undeniably concerned.

"Afraid? Why, my dear?"

"Well—rabbis—are usually poor. And . . ."

"Is that what worries you? Throw it out of your head. I'm rich, no? Well—what is my money for? If it will make her happy to marry a rabbi—then they can have all my money. Can we expect to do more for Rita? And then," here his voice lowered, "it is an honor to have a rabbi in the family. He is a holy man."

Mrs. Bergman was pacified, though hardly convinced. But she found comfort in her own thoughts. After all, they were not yet married. It might be only a brief fancy. And if she knew her daughter, Rita could be reasoned with, especially on the subject of poverty.

For the next few days, Milton Bergman could not suppress the thrill he felt. It was an inner animation that came over him at odd moments, and twisted itself in with many thoughts. To think that his little Rita was already old enough to fall in love and consider matrimony. He had sent her away for a four-year course in education, and in her first semester, she had learned the only lesson that is really important to women.

Smart little girl, Rita. Only nineteen—and already! One thing puzzled him, however. He had always considered her a product of America, a thoroughly modern girl. What could have influenced her even to think of a rabbi?

In this, Milton saw the hand of God. He was being compensated for his own frustrated ambition. He would live over, in the life of this acquired son, that serene and sacred career that had been denied him.

And these thoughts brought him a peace and a pride he had not felt in years.



ND what do you think," sang Mrs. Bergman on an ascending scale, clutching a letter tightly to her ample bosom, "her young man is a Rabbi!"

Milton Bergman half rose in his chair and leaned across the table. "You don't say. A rabbi."

He was genuinely pleased. Years before, as a student in the old country, his eyes had turned wistfully towards the rabbinate. He had thought of it then as a remote life of beautiful and sanctified service. Rabbis were a sect of holy men who had heard the divine word and had responded.

But many things had come between Milton and this dream of his. The youth of his time had been caught in the fever of migration. There was a restlessness among them, a spirit of industrial adventure, visions of huge fortunes to be gained in the vigorous, new country across the ocean. Milton could not escape contact with this spirit. And to be sure, in his moments of deepest introspection, he doubted whether he was strong and pure enough in his faith to enter the circle of sacred men.

He came to America. The challenge of Chicago, the ever-present sense of bitter, intense strife, demanded all his strength and courage, and made dim memories of his early spiritual yearnings.

Milton Bergman prospered, married, became the father of a daughter, and assumed a solid role in his community, but never could he quite lose his attitude of hushed sanctity towards the rabbi and the synagogue.

"But a rabbi? I don't know. I'm afraid."

A week later Mrs. Bergman flourished a second letter, this time in positive alarm. The gist of it was that the young pair had reached what is technically, if unromantically, called an "understanding."

"Can you imagine," she panted. "And so quick."

"What must be—will be. And the quicker—the better."

Her husband was both philosophical and optimistic.

"And Rita is coming home on Sunday to introduce him to us."

"Sunday," he repeated. "Well—we must give them a nice reception."

Milton Bergman's preconceptions of his future son-in-law were put to disturbing flight on Sunday. He had visualized a slender, ascetic young man, shy, retiring, subtle in speech, and with a spiritual expression. He was not at all prepared for the robust athlete who breezed in with the confidence of a salesman, pumped his hand heartily, and responded to the name of "Jack."

"Jack?" the father questioned.

"Well—Jacob really—but my friends all call me that."

But Mrs. Bergman beamed.

"He's one of these new, modern rabbis," she explained in a hushed voice to Milton, who shook his head sadly as he tried to re-capture his composure.

At dinner there was more conversation. Jack, it appeared, was jubilant about something. He was explaining it to Rita, although not to the neglect of the food.

"You see, dear, it's only a small community. But I know I can do a lot with it. The Temple is hardly used—except for services. I can work up a

The Printed Page

Men's Club and a Sisterhood. The trustees told me the members were very active and only needed leadership. And we can have amateur theatricals—and athletics for the younger boys."

Milton Bergman listened on in amazement. The confident rush of this young man's speech filled him with sorrow. "I must be old," he mused. "Old—and old-fashioned." Phrases rang in his ears. "Temple—never used—except for services." Memory closed protectively around his dream. This was not the life he had hoped for. This was something terribly different. American? Yes. But too robust, too aggressive.

"And Rita," Jack lowered his voice, but his words carried to the ear of Milton, "the salary is not so very high. But the community is thriving—and in a few years—."

Milton felt himself slipping away from the present, back, back, back to that far-away period when he had looked wistfully towards the rabbinate.

After dinner, they moved to the porch for a cigaret. Mrs. Bergman, with a quick flash of her dark eyes, signalled Milton to leave the young pair alone for a little while. As he excused himself, he heard Jack still explaining this new place.

"Tennis—so-so. But there's a fine bridle path and a rather lively younger set."

He shuffled away with the step of an old man. His wife manoeuvered him into another room.

"Well—Milton—what do you think?"

"What can I say? Does our little girl love him?" There was a weariness in his voice.

"Love him? She's crazy about him. And to tell the truth—I like him better than I expected. He looks more like a young lawyer. You could hardly tell he's a rabbi."

"That's right," agreed Milton. There was defeat in his tone. As long as Rita loved him—and he could see that, too—he would never interfere.

"Only," continued Mrs. Bergman, returning to a former theme, "will he earn very much, do you think? Will he be a success?"

Milton paused. He seemed to be searching deep within himself. Then his voice quivered.

"My dear, you must not worry about this young man. He's bound to be a success . . . yes, a big success . . . "

Red Damask. By Emanie Sachs. Harper & Brothers.

BY its very structure and subject, "Red Damask," Emanie Sach's satiric study of every day Jewish life, courts comparison with that epic work, "The Matriarch." It lacks, perhaps, the brilliance, the cruel wit of the Stern masterpiece; but it has certain virtues which the Stern novel lacks. It is more clearly cut, for one thing; you don't need a family tree in order to trace the characters; its folks are the dear, familiar Babbits of our own Jewish middle class; consequently the satire is more meaningful.

The title, "Red Damask," is a stroke of genius. The story begins in the period when every New York home (worthy of the name) boasted a living-room "done" in red damask. To the heroine, Abby, the wall covering grew to be a symbol of all that was hateful and conventional and cramping in her daily life. She loses her life work, she loses her child, she loses her singing, her youthful courage and her girlhood faith and finally her lover; but she remains true to the red damask convention of her class, so who dare say her life reads as a tragedy?

There is plenty of comedy in spite of the grimness of the plot. These Jews, with their Christmas trees, their birthday celebrations, their family loyalties, are very funny indeed to everybody but themselves. We have met everyone of them: in Chicago, Ill., in Cincinnati, Ohio, in Paducah, Ky. They must exist in New York, too, where the scene is laid; but the reviewer, having spent her New York years as a humble social worker, seldom met any but the despised Russians who seldom dare (in this very authentic novel) to cross the refined German-American thresholds.

This novel is more than a portrait done with sarcastic grimaces. There are certain bits that contain moving pathos: Abby's girlish struggles to be "good" in a society, where being "good" meant not riding unchaperoned in a cab and coming on time to your grandfather's birthday dinner. The honeymoon quarrel, the loss of Abby's little son, and other fine examples of genuine pathos, the reader will find for himself.

Emanie Sachs has built her American-Jewish epic well. It is an inter-

esting story after the first few droning chapters—an authentic bird's-eye view of a highly colorful section what Mr. Mencken likes to call the American Scene. And this reviewer, least, owes our author a very special vote of thanks. For years she has been clamoring for a good novel of American-Jewish life, unblemished by the tears of "Humoresque" mothers or the verbal blunders of "Potash and Perlmutter," a novel of the Jewish Avenue rather than the Jewish Slum. Maria Spitzer tried a few years ago to give us one in "Who Would Be Free," and almost succeeded. And now Emanie Sachs has done the job.

ELMA EHRLICH LEVINGER.

This Believing World. By Lew Browne. The MacMillan Co., New York.

IN TELLING the story of all religions, Browne has adopted the "outline" plan which has proved so popular with authors of other recent accounts of human progress and thought. The general structure of Browne's book closely resembles that of Wells' "Outline of History," Thompson's "Outline of Science," Van Loon's "History of Mankind," and Durant's "Story of Philosophy."

"This Believing World" is written in popular style, and its ideas are simplified so as to be easily comprehended by the "average man." Its language possesses the same breezy peculiarities that characterize the author's first book "Stranger Than Fiction." "Journalese" may be the name for Browne's style.

The book contains some striking illustrations and animated maps, drawn by the author.

We have this important criticism to offer. All books of this nature written by Christians, end the story of Israel with the destruction of the Temple. Thus they have given the impression that Judaism has been nothing more than an introduction to Christianity. We had hoped that "This Believing World," written by a Jew, would continue the story of Israel beyond 70 A. D. and reveal the living spirit of Judaism in the present day. Browne lost an opportunity.

PHILIP A. LANGH.

News of the Lodges

ALFRED M. COHEN, president of the Constitution Grand Lodge, will leave for Europe early in June, and on his travels will visit London, where he will officially install District Grand Lodge No. 15, of England and Ireland. This district was organized in the past year and already is functioning in an effective manner.

* * *

EXTENSIVE plans are being made for the convention of District No. 1 at Long Beach, Calif., June 26th, 27th and 28th. The General Committee is preparing a program of unusual excellence. A large number of delegates, including many Jewish leaders of national prominence, are expected to attend. Civic organizations of Long Beach are co-operating with the local lodge in arranging for the entertainment of the visitors.

* * *

DISTRICT Grand Lodge No. 5 has employed effective means for reviving and preserving interest in Jewish religious ceremonies. Several weeks before Passover, copies of the *Haggadah* were sent to every lodge in the district to conduct *B'nai B'rith* Seders.

* * *

ONE of the important district conventions of the year will be that of District No. 6, which will be held in Detroit, June 19th, 20th, 21st and 22nd. This will be the fifty-ninth annual convention of Grand Lodge No. 6.

* * *

WHETHER the Seattle (Wash.) Lodge of years ago or of today is the better, is a constantly recurring argument between the old and young members of the organization. So the lodge decided to settle the question officially and definitely by a debate on the subject: "Resolved that the Seattle Lodge Was a Better Organization Twenty Years Ago Than It Is Today." It is scheduled for this month. The "old guard" will uphold the affirmative, and the young members the negative side of the question.

* * *

THE highest ideals of *B'nai B'rith* are represented in a gift that will be presented by Sol Kahn, past president of Beth Zur Lodge No. 84, Mobile, Ala., to his city. Mr. Kahn recently announced his intentions to erect a building for negroes at the Mobile Tuberculosis Camp. Mr. Kahn is outstanding in his participation in local lodge, congregational and communal

affairs, and is a liberal contributor to all Jewish and secular philanthropies.

* * *

HAVING experienced a period of growth under the presidency of Morris Goldstein, Deborah Lodge No. 161, Greenville, Miss., re-elected him last month to serve another term. Other Officers elected were Ernest Waldauer, vice-president; Milton C. Goldstein, secretary-treasurer; Harry Topol, warden and Dr. S. A. Rabinowitz, monitor. President Goldstein and Dr. Rabinowitz were elected delegates to the Grand Lodge convention in Memphis, May 1st.

* * *

B'NAI B'RITH Women's Auxiliaries are strongly organized in the northwest section of the country, and their combined efforts have resulted in many noteworthy achievements in the field of education and philanthropy.

The success of these organizations is largely due to the leadership of Mrs. Bessie Copeland, of Spokane, Washington, who is president of the Central Committee of Women's Auxiliaries in District No. 4.

* * *

THE *B'nai B'rith* Lodge of New London, Conn., was the sponsor of a public meeting recently at which Dr. Stephen S. Wise was the speaker. A large audience, including many non-Jews, heard Rabbi Wise speak of the subject, "The Jew in Fiction and Fiction About the Jew."

"Many forget that Jesus was a Jew — none forget that Judas Iscarot was a Jew," he said.

The meeting was arranged by Morris Lubchansky, Nestor Dreyfus and Ludwig Mann.

* * *

EXAMPLE of a desirable spirit of good will between Christians and Jews, is a letter recently received by Portland (Ore.) Lodge. The lodge was engaged in a membership drive and a letter was sent to all Jewish men in the city not affiliated with the Order.

In response, a Mr. C. S. Goldberg addressed the following communication

to Dr. David de Solis Cohen, honorary chairman of the campaign:

"If I were a Jew I could think of many things which would justify me in being proud of my race. Just to mention a few: superior intellect, love of peace, tenacity of purpose and solidarity. But being myself unaware of any traces of Jewish blood—in fact my childhood has rather been spent in an atmosphere of deplorable hostility to Jews—I do not feel that I could conscientiously claim brotherhood where none is known to exist. I thank you for the compliment."

* * *

MEMBERS of Kansas City Lodge and Beth Horan Lodge, Kansas City, received some ideas on how to conduct an interesting meeting when they were guests recently at the fourth anniversary celebration of Beth Horan Ladies' Auxiliary. New officers of the auxiliary were installed. Mrs. B. M. Achtenberg, vice-president of the District Auxiliaries, was the principal speaker, and delighted the audience with an account of her experiences in *B'nai B'rith*.

In the four years of its existence, Beth Horan Auxiliary has enlarged its membership from fourteen to eighty. It has taken a part in all communal activities; raised money to equip the Synagogue kitchen and auditorium; answered the calls of distress in the city, and participated in the task of arousing the Jewish consciousness of the community.

* * *

GROWING interest in *B'nai B'rith* in Louisville, Ky., is noted. The majority of membership of Louisville Lodge No. 14 was present at the March meeting, at which the subject, "The Cause and Effect of the Prejudice Against the Jew in America," was discussed from the floor. The discussion was led by Rabbi Solomon N. Bazell, Joseph Lazarus, Maurice Horvitz, Louis Cohen, Emil Steinfeld, Samuel R. Weis and Joseph Goldberg.

Joseph Selligman, state chairman of the Wider Scope Campaign for Kentucky, spoke on the work that will be fostered by the movement.

* * *

READING (Pa.) Lodge No. 768 is an agency through which Americanism is promoted among Jewish immigrants of that city. During the past year the lodge has been active in as-



Mrs. Bessee Copeland is president of the Central Committee of Women's Auxiliaries in District No. 4.

sisting Jewish men in securing citizenship papers.

The lodge recognizes its duty in the cause of Jewish education and recently conducted an essay contest in the four Hebrew schools of Reading on subjects relating to Jewish life.

The lodge has assumed the guidance of the Jewish youth of the city by accepting the sponsorship of the Migdal Club, an organization of Jewish boys.

* * *

RAMAH Lodge, of Chicago, and its Women's Auxiliary, held their biggest meeting of the year last month when they joined membership for an evening of music and instruction. Mrs. Louis L. Mann entertained with a number of vocal solos. Dr. Solomon B. Freehof, of Chicago, spoke.

More than 500 persons attended the meeting.

* * *

DES MOINES, Ia., is given no opportunity to forget its Aleph Zadik Aleph Chapter. A. Z. A. Chapter No. 4 recently came before the general public of that city in a musical comedy entitled "Home James," which was written and performed by the members. It was attested one of the most successful theatrical productions of the season.

* * *

AN HONOR has come to Los Angeles Lodge and to the Jewish community of that city in the appointment of J. M. Friedlander, past president of the lodge, as State Corporation Commissioner. The appointment was made by Governor C. C. Young last month.

Mr. Friedlander has been City Prosecutor of Los Angeles since 1923, and is prominent in Jewish activities.

* * *

THE recent publication of "Selected Addresses and Papers of Simon Wolf" (reviewed in this issue) is welcomed by B'nai B'rith. The book may be considered a memorial to the man who spent his life in the service of his brethren. Among his many benefactions was the founding of the Hebrew Orphans' Home of Atlanta, Ga., a B'nai B'rith institution.

* * *

THE official family of Asaph Lodge No. 286, Meridian, Miss., which was installed at a recent meeting, includes Marshall Loeb, president, and Herman Marks, secretary.

Dr. William Ackerman was the installing officer.

B'NAI B'RITH MAGAZINE

RABBI DAVID MATT, of Minneapolis, has accepted the pulpit of Temple Beth David, New York City. It is due to the efforts of Rabbi Matt that the Intellectual Advancement Committee of District No. 6, of which he formerly was director, has become the powerful educational force that it is. Rabbi Matt also is past president of the Minneapolis Lodge.

* * *

AN EVENT which may usher in a new era for B'nai B'rith in New York City was a mass meeting of all the lodges in the metropolitan district, held in the Hotel Astor, March 23rd. Members of the lodges gathered to consider a united action in building a B'nai B'rith Club House which will serve as a center for all B'nai B'rith activities in New York.

A suitable site for the building already has been selected, and indications are favorable to the realization of the project.

* * *

MAX L. PINANSKY, one of the organizers of the B'nai B'rith in the State of Maine, has been appointed judge of the Municipal Court of Portland. He is the first Jew to be placed on the bench in Maine.

* * *

LEOPOLD STRAUSS, president of District Grand Lodge No. 7, has been elected chairman of the Community Chest of Montgomery, Ala., for the present year.

* * *

THE installation of officers of West Frankfort (Ills.) Lodge was conducted in Mt. Vernon, Ills., at a dinner given for B'nai B'rith by the Jewish business men of that city. Most of the towns of Southern Illinois were represented at the meeting.

Dr. Fred Greenbaum was installed as president.

The principal address was delivered by Arthur Felson, of East St. Louis, who is said to be the only Jew in the country who holds the office of United States Commissioner.

* * *

NEWLY-installed officers of Des Moines (Ia.) Lodge include Rabbi Solomon Rivlin, president, and Milton Webber, secretary.

* * *

COLUMBUS (Ohio) Lodge has adopted a novel method of acquainting non-Jews with Jewish culture. The Lodge has organized a Glee Club which will give programs of He-

brew melodies before non-Jewish organizations.

Cantor Ansel Freedman is the director of the Club.

* * *

A. S. LAVENSON, of Oakland, Calif., has brought distinction upon the Jewish community of the city and upon the local B'nai B'rith Lodge, of which he is an active member, by the presentation of a gift of \$50,000 for the construction of a conservatory of music at Mills College.

Hillel Foundation Commission Meet

ASURVEY will be made of all universities in the country with a view to establishing B'nai B'rith Hillel Foundations in every institution where there is found to be a need for cultural work among the Jewish students. This was decided at a meeting of the Hillel Foundation Commission of the B'nai B'rith in Cincinnati, March 15th.

A budget of \$93,000 for 1927-28 was adopted to extend the Hillel work and to continue the Jewish student activities at Ohio State University, and the Universities of Illinois, Michigan and Wisconsin, where Foundations now are in existence. A fifth Foundation will be opened at the University of Berkeley, Calif., next fall. Rabbi Benjamin Goldstein was appointed Director of the new organization.

Reports were made of the Hillel Foundation work in the four colleges. It was shown that the Foundations are co-operating with other denominational organizations on the campus. Jewish religious services, dramatic presentations, debating, literary clubs, music societies and classes in Jewish cultural studies are some of the activities conducted by the Foundations for the students. At Ohio State University a loan fund is made available for Jewish students who are unable to continue their studies without help.

Alfred M. Cohen, president of the Constitution Grand Lodge of B'nai B'rith, presided at the meeting of the Commission. Present were Rabbi Benjamin M. Frankel, National Director of the Hillel Foundation; Rabbi Louis L. Mann, of Chicago; Rabbi Solomon Goldman, of Cleveland; Isaac M. Kuhn, of Champaign, Ills., and Dr. Boris D. Bogen, Secretary of the B'nai B'rith.

Edwin J. Schanfarber, of Columbus, Ohio, was appointed to succeed the late Judge Harry M. Hoffheimer, of Cincinnati, as a member of the Commission.

Across The Seas



UE to the efforts of the European Grand Lodges of B'nai B'rith, the Jewish Youth Movement may become one of the most powerful forces for the advancement of Jewish life and Judaism on the Continent.

At a recent meeting of the Union of non-American Districts, in Vienna, plans were considered to organize the various camps of the Youth Movement into a compact body established on the common basis of principles represented by the B'nai B'rith.

Potentially strong, the Jewish Youth Movement in Europe heretofore has dissipated its power in various opposing causes of a political or religious nature. It began in Germany, the classic land of the Youth Movement, where, in 1898, a Jewish student fraternity was organized at Breslau. From this developed the "Blue White," hiking organizations with Zionistic tendencies. In opposition, the liberal societies came into being. In the middle ground were the "Kameraden," a youth organization with a religious purpose, and the German-Jewish bodies sponsored by the Central Union of German Citizens of Jewish Faith.

The growing bitterness between these groups, gave to Dr. Maretzki the idea of founding a Youth Movement grounded in the ideals of B'nai B'rith. He was successful, and his non-partisan organization experienced a healthy development. Previous to the World War it numbered 15,000 members. During the war, it gradually dissolved, and until 1923, was practically non-existent. In that year, the German Grand Lodge brought about a renewal of the Youth Movement with its center in Dusseldorf. Neutrality in youth is difficult to accomplish, so that the old problem of conflict still exists.

It is the purpose of the Union of non-American Districts to free the Jewish youth of narrow-minded party affiliations and unite them in a single cause. An effort will be made to regain those Jewish young men and women who stand outside of Judaism.

* * *

An organization that is to function effectively must be without internal conflict, and to be an agency of peace it must itself be an example of peacefulness. And so the Union of non-American Districts at its meeting in Vienna, discussed a proposal looking

to the creation of an Arbitration Committee which will sit in disputes between members and lodges.

The submission of disagreements to this Committee would be voluntary, and its decision would be subject to appeal.

* * *

"How shall B'nai B'rith fulfill its mission of training its members in the love of peace and the 'love of enemy,' in the sense of respecting the convictions of their opponents?"

The question was asked by Dr. Niemirower, president of the Union of non-American Districts, and was answered in a resolution proposed by him and adopted by the convention.

In his introduction to his resolution, Dr. Niemirower said in part:

"At all times there has existed in Israel different opinions and various attitudes toward the problems of religion and ethics. . . . This differentiation, while it is indicative of vitality, contains the danger of the atomisation of Jewry and causes enmity in our midst . . . we must work in a pacifying, conciliatory, brotherly spirit, stressing that which is common, dear and sacred to all of us. There are different conceptions of Judaism, but there certainly is only one Judaism."

And in answer to the question of how the Order may serve as a unifying force in Israel, Dr. Niemirower proposed that every lodge "exert a placating and fraternalizing influence upon its members holding dissimilar convictions"; and "expound the points of contacts within Judaism through lectures and discussions." He further proposed that "the European Districts convoke congresses of Jews of various countries in order to advance the general Jewish weal."

* * *

Lodges in Europe, like those in America, interest themselves in the care of persons suffering from tuberculosis. The Union of non-American Districts decided to lend financial aid to the Swiss lodges in their work of caring for destitute Jews from all countries who go to Davos, Switzerland, for relief from the White Plague.

The Jews of Switzerland have formed the Etania Association which maintains a kosher sanatorium in Davos, but are unable to cope with all the demands for help.

The Union, recognizing the international importance of Davos, suggested to its constituent organizations that they make contributions to the Augustin-Keller Lodge of Switzerland, which is in charge of the tubercular relief work in Davos.

* * *

The convention took initial steps to observe the fiftieth anniversary of District VIII, the oldest District in Europe. This event will occur in 1932. It will be celebrated with the publication of a history of B'nai B'rith in Europe. The convention adopted a resolution requiring each district to write its own history.

WITH but forty-six members, Humanitas Lodge of Przemysl, Poland, has acquired its own building in which all B'nai B'rith activities are centered. Small as it is, the Lodge has been able to effect other noteworthy achievements. It has established a milk station for poor Jewish children, and maintains three children at a vacation home.

* * *

FOR the support of charity and education, the members of Leopolis Lodge, Lemberg, Poland, give till they can give no more. Among the many institutions to which they contribute are a trade school for boys, a trade school for girls, a vacation home for children, the Hebrew University and the Emergency Relief Fund.

* * *

A MEETING of the Executive Committee of District No. VIII (Germany), will be held at Munich in May. Grand Lodge No. X (Czecho-Slovakia) held its meeting at Prague, April 9th and 10th.

* * *

THE dedication of B'nai B'rith lodge headquarters in Brunn, Austria, and Budweis, Bohemia, during the past year were important events in those cities. B'nai B'rith buildings in European cities are not only meeting places for the lodges, but also serve as centers for most of the cultural life and philanthropic activities of the Jewish community.

The Lodge building in Brunn was dedicated by Moravia Lodge in honor of its thirtieth anniversary, and that in Budweis was opened on the occasion of the twentieth anniversary of Alliance Lodge.

THE charitable needs in Europe are numerous, and, limited though the means of the foreign lodges might be, these organizations manage to meet every obligation. Among the many causes to which Bohemia Lodge, in Prague, contributes, are an Orphan Boys' Home, the Prague Free Employment Bureau, and the Association for the Care of the Feeble-Minded.

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A CENTRALLY-ORGANIZED system of philanthropic enterprise, recently established in Carlsbad, Germany, is the work of the B'nai B'rith Lodge of that city. This Lodge is the leader in most local Jewish social service movements.

* * *

IF IT can be of assistance in bringing about a successful Jewish marriage, Silesia Lodge, Troppau, Austria, is ready to serve. During the past year, the Lodge gave a Jewish girl a sum of money with which to buy her trousseau.

In addition to charitable contributions provided for in its annual budget, the Lodge also supported seven students, maintained a needy apprentice until he had learned his trade, paid for the cure of a tubercular student, and established a free employment bureau.

* * *

ELIAS GRUNEBEAM LODGE, recently established at Landau, Germany, honors the memory of a great champion of the rights of German Jewry. Elias Grunebaum was a leader of the reform movement in Germany which accomplished the repeal of the restrictive law concerning the Jews. He was the author of the book, "Jewish Ethics in Relation to Other Systems."

* * *

THAT feeling of unity which is so much sought by the Jews of Europe, was furthered at the installation of Ahava Lodge in Brasov, Roumania, last month, when leaders of various Central European communities met in a spirit of fellowship and mutual understanding. Present were Dr. I. Niemirower, grand president of District No. IX, who conducted the installation ceremonies, members of the Executive Committee of the District, and delegates from lodges in other countries.

* * *

JULIUS FENCHEL LODGE, newly established in Berlin, is distinguished by a great name. Julius Fen-

chel was the founder of B'nai B'rith in Germany, and through his deeds, brought great credit to the Jewry of that country.

Dr. Baeck, president of Grand Lodge No VIII, was in charge of the installation.

Abraham Geiger Lodge, also in Berlin, will be officially installed in the near future.

* * *

THE Women's Auxiliary of the B'nai B'rith Lodge of Leeds, England, is no less active than its parent organization. The Auxiliary expects to be able soon to open a Summer Holiday Camp and Convalescent Home for needy Jews of the city.

* * *

STRENGTH that is in numbers is reflected in a B'nai B'rith census of the German District No. VIII. It is shown that in this District there are ninety-eight lodges with a total of 15,197 members.

In Berlin there are 2,744 members; Frankfort, 1,066; Breslau, 1,051; Cologne, 784; Nurenburg, 597; Munich, 388; Hamburg, 560; Mannheim, 265; Stuttgart, 254; Mainz, 217; Leipzig, 216, and Hanover, 209. Thus twenty-one lodges in twelve of the larger cities have nearly half of the total membership of B'nai B'rith in Germany. In each of the remaining cities there are from fifty to 100 members.

* * *

WHERE shall we get our Jewish leaders of the future? The problem is no less disturbing to our English brethren than it is to us in America. And there as here it is seen that the leaders must be sought among the young men and women at the universities.

A conference of the Lodges of Great Britain was held in London recently, especially for the purpose of considering the student problem.

The situation was outlined in a paper by S. Gilbert, president of the First Lodge of England. Speaking of the Jewish university students, he said in part:

"These young men and women are the salt of the community. If they drift away, we are gravely impoverished. But, if we enlist them in the communal service and eventually pass on to them the communal leadership,

a finer life may open out for English Jewry. We need the brains, enthusiasm and vital energy of the young university Jews and Jewesses. . . .

"Our institutions and 'movements' are certainly crying aloud for workers—and yet an army of Jewish youth is coming down from the universities without finding a place in the communal organization.

"We want fresh thought, new inspiration; but we make no attempt to secure these where they can best be found, and leave the running of the community to the 'old stagers' with their exhausted energies and ossified traditions.

"I want to suggest to the International Lodge Conference that it get into touch with the young men and women to whom I refer. I would like to see a gathering of them at which the gravest and most conspicuous problem of the community would be discussed from the point of view of youth, the inheritor of the morrow.

"From these discussions I hope that some practical moves may begin. I may be in the direction of manning the school committees with young men of vision and enthusiasm who would do something to mould the children's characters instead of just sending them through the machine of routine. It might be in the direction of university settlements in crowded Jewish areas.

"Here is a case where B'nai B'rith should take the lead. It should scrap the old saying 'Youth must be served,' and substitute the more inspiring slogan 'Youth must serve!'"

* * *

THE sad report comes from Cairo that Salomon Cicurel, vice-president of the Cairo Lodge, was killed on March 3rd by four robbers who entered his home. The assassins have been arrested.

Mr. Cicurel was one of the most prominent citizens of Cairo. He was honorary president of the "Bikour Ve-ozier Holim" and the "Cercle Judeo-Espagnol." More than 6,000 persons attended his funeral. Most of the shops in the city were closed and all social events were postponed in respect to his memory.

Cairo Lodge held a memorial service in honor of Mr. Cicurel on March 16th. The Chief Rabbi of the city delivered the eulogy.



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THE foot is nothing else than a cantilever spring-like structure composed of twenty-six moveable bones held in arched formation by a network of muscles.

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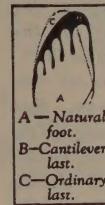
The flexible arch of the Cantilever Shoe can be laced up snugly to the undercurve of the foot, if you need arch support. But you probably won't need it long in Cantilevers because they correct the cause of arch troubles (muscular weakness) instead of just

propping up the sagging bones of the foot.

The diagram at the left shows how the Cantilever Shoe fits the foot instead of making the foot fit the shoe—No bones out of line when you are wearing Cantilevers; the great toe, which is the main lever of the foot, straightens out and functions properly.

It is easy to walk in Cantilever Shoes. The scientifically designed heel induces the wearer to toe straight ahead as nature intends, swinging the weight of the body to the outer and stronger side of the foot. This natural distribution of the weight gives a man an easy, swinging stride and greater endurance.

Cantilever wearers are enthusiastic about the two kinds of mileage these



comfortable shoes give them—more miles per day and more miles per dollar. Any man can walk further when his feet are comfortable and natural, and a good quality shoe like the Cantilever lasts longer not only because of the fine materials that go into it but also because it fits the foot and does not lose its shape.

In most cities Cantilever Shoes are sold by one especially selected store, which is often listed in the 'phone book under "Cantilever." If you do not find it there, the Cantilever Corporation, 410 Willoughby Avenue, Brooklyn, N. Y., will be glad to send you the address and a new booklet on shoes.

Cantilever Shoe

Men.. Women.. Children



Humoresque



Every Man For Himself

TWO little fellows from the East Side stood gazing skyward, overwhelmed by the huge spectacle of the Woolworth Building. Finally one of them said:

"I hope I own such a big building when I grow up."

"If you did own a building like that would you give me half?" his friend put in.

"What's the matter with you?" the other retorted. "Can't you do your own wishing?"

He Couldn't Tell a Lie

FROIKE, his wife and their five children came to New York and immediately began their search for rooms. But everywhere they went they were turned down. Finally it dawned on the father that American landlords objected to too many children.

"Malke," he said to his wife, "tomorrow I want you to take Shmaye, Velvel and Surah to the cemetery to poor Zeide's grave—may his soul rest in peace."

Next day, the wife did as she was told and Froike continued his search.

"How many children have you?" a landlord asked him.

Froike pointed sorrowfully to his two daughters.

"Five," he replied sighing, "but three of them are with their poor mother in the cemetery."

He got the apartment.

This Could Go On Indefinitely

BETING in love with his teacher, a little boy presented her with a candlestick—a most terrible looking thing—which he had picked up in a second-hand store.

"I'm sorry I couldn't find you a pair," he said.

"Thank you very much anyway," the teacher said, but when the boy was gone she immediately threw the candlestick in the trash can. And by a devious route it finally found its way into another second-hand shop where it was bought by the same youth who carried it back to his teacher.

"Look," he cried gleefully, "I have found the mate. Now you have a pair."

PASSOVER is with us. It is a joyous holiday. Friends and relatives come visiting at each other's houses. While the children play at rolling nuts in the kitchen, the older folks gather about the table to "shmoos." There is a story-teller among them. He can always make his point in an argument. He knows so many comic stories—there seems to be one to illustrate every thought. They are drawn from rabbinic lore, from Jewish history and from many lands in which the Jews have lived during their long and widespread dispersion. Thus they are typically our stories.

Through our readers, living in many countries, we are making a collection of the world's best Jewish humor. We have a library of good books to offer as prizes for the best contributions to the *Humoresque* Page next month.

This month the winners are Rabbi Louis I. Newman, San Francisco; Sivad Airam, New York City; Philip A. Arne, South Milwaukee, Wis., and a widely known and beloved member of the Order who prefers to remain anonymous.

And Then the Trouble Started

A MAN and his mother-in-law visited the Zoo where they stood watching the lion.

"What would you do," asked the mother-in-law, "if the lion suddenly broke from his cage and pounced upon me?"

"I would wish him a good appetite," the man answered.

His Eyes Were Opened

THE beggar sat on the sidewalk with hand extended. A sympathetic lady gave him a coin and added a word of comfort.

"It is terrible to be lame," she said, "but think how much worse it is to be blind."

"You're right, lady," the beggar agreed, "when I was blind, some scoundrels were always giving me counterfeit money."

Ignorance Abroad

A YOUNG American was touring Europe and went to visit his father's relatives in a little Polish town. His uncle invited him to Friday night supper, and after the meal the young man lit a cigar. The uncle was horrified but attempted to be tactful in taking the youth to task.

"My boy," he said "does your father smoke cigars on Friday night?"

"No, he never does," the young man responded, "he smokes a pipe."

Here's One for Your Lodge Meeting

SPEAKING before an audience in San Francisco recently, Dr. Harry Spiro told of the strength of B'nai B'rith that is derived from its unity and related the following story to illustrate his point:

A farmer who was very adept in snapping the whip, was walking one day with his son.

"Papa," said the boy "can you snap down that apple on the tree?"

The farmer cracked his whip and down came the apple.

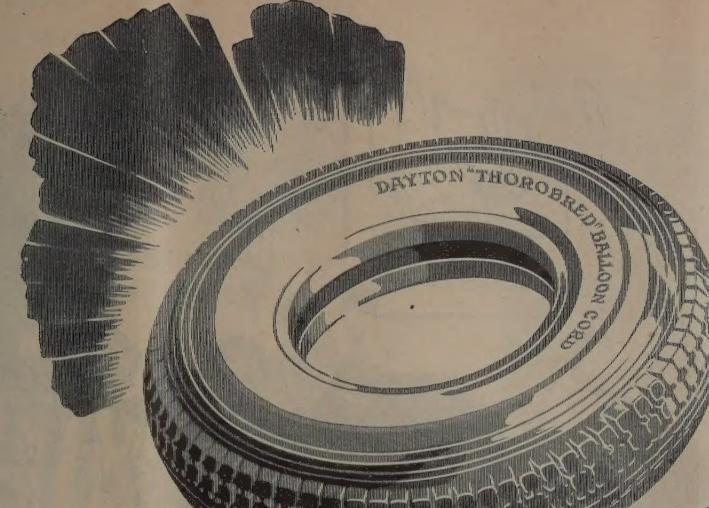
"Can you pick up that horseshoe with your whip?" the lad continued.

No sooner said than done.

"Can you knock down that wasp's nest with your whip?" the boy again asked.

"No, my son," the farmer answered "They're organized!"





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